

THE  
ORACLES

OF THE

Diffenters :

CONTAINING

Forty Five RELATIONS

Of Pretended

*Jugdments, Prodigies, and Apparitions,*

In Behalf of the

**Non-Conformists :**

In Opposition to the *Establis'd Church.*

Publish'd in order to make the *Church of England* as Odious  
In the Eyes of the Vulgar, as **POPERT.**

And Re-printed with

Seasonable **REMARKS.**

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By an Impartial Hand.

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**PART I.**

*In ans<sup>r</sup> to Mirabilis Annus Secundus*

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MDCCVII.





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# THE PREFACE.

THE following Treatise, containing a Collection of many *Prodigies, Signs, Apparitions, Accidents* and *Judgments* (either pretended or real) being publish'd by a Club of *Dissenters* (as is apparent both from their *Preface* and *Relations*) in the Year 1661, under the Title of *Mirabilis Annus Secundus*, at a Juncture when the Tottering Cause of the *Non-Conformist Party*, after the *Restoration*, stood in need of all their Strength and Policy, to keep it from sinking quite under Ground; the said Collection was thought fit to be made Publick once more, but with such Useful Remarks, as were judged sufficient to Convince the Unbiass'd Reader, both of the Weakness of their Design and Arguments: Had their *Dissenting Posterity* taken no better and more Effectual Methods than these, to maintain their Cause, they would scarce have seen themselves in so Flourishing a State as they do at this time.

And upon this Occasion, I can't but observe that our *Occasional Conformists* are so far from being beholden to the Compilers of these *Relations*, that on the Contrary, they are put in the same Rank with many others, who have deservedly (as they will have it) incurr'd God Almighty's Indignation and immediate Punishment; as is evident from several of their Accounts, related under the Head of *Judgments*; so that if some of them are alive now, they must either desert their Brethren, or else knock under the Table, or at least confess that some of the *Modern Non-Conformists* have out-done them in their *Politics*, and that now they have a Dispensation for so doing, which they had not 40 or 50 Years ago.

As this Treatise was thought fit to be confin'd to a few Sheets only, so it was judged Expedient to choose the Best and most Authentick of their *Relations*, to leave room for the following *Remarks*, without which the Whole would have appear'd to many as nothing but Rude and Indigested Piece. In these *Remarks*, as I have taken all



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imaginable Care to treat of the Matter in Hand, without the least Partiality, so I have endeavour'd to Convince the World, either of the Nullity and Weakness of their *Relations*, and the Inferences and Consequences, drawn by them from thence, rather by Strength of Argument, and Undeniable Matter of Fact, than by Specious Insinuating, or Reviling Expressions, whereof the *Compilers* have been so frequently guilty, both in their *Relations* and their *Prefaces*. In the first, 'tis true, they contain themselves within some Bounds of *Moderation*, when they say, and call God to witness, that their Scope is to *alarm both the Saints and Sinners to a Seasonable Repentance, to awaken both the wise and the foolish Virgins, that none may be surpriz'd, &c.* But they seem to have left that Scope in the second *Preface*, where they not only assume to themselves alone the Name and Prerogatives of God's Chosen People, by applying to their Cause the old *Bohemian Proverb*; *If a man be weary of his Life, let him but attempt something against the Piccardines (or Hussites) and he shall not outlive the Years, &c.* with several Passages out of the holy Scripture apply'd to the same Purpose; but, also frequently break out in too Bitter *Invectives* and *Reviling Expressions* against the *Church of England* and its *Ministers*.

What can be made else of these Words, when speaking of those *Ministers* (and that without the least Reserve or Distinction) who after the *Restoration* of K. Charles II. had Conform'd to the said Church; they say: *But amongst all the Defections and Prevarications of this Day, none like those, who are found among the Runnegadoes, who in the face of the Sun, against all Principles of Light, Conscience, and Ingenuity, have receiv'd the Mark of the Beast, at least in their right Hand, if not in their Foreheads also; They have most shamefully deserted their Colours. Others for the Love of this present World, have relinquished the Spiritual Ministers, and are turn'd to be little less than Idolatrous Priests. Soon after they stile the Ceremonies of the Church of England, no less than most Ridiculous, Exploded, and Obsolete Superstitious Popperies; call the Conforming Ministers to the Church of England, Drunken Deers, and a Generation past all Shame; and tell us in Express Terms: That the Lord hath made up-on that Account, several of them Publick and Eminent Examples of his sore Displeasure, and set them up as so many Sea-Marks, that the rest of their Brethren, with all others, might see and fear, and avoid the Rock upon which these Men were split, and have made Shipwrack of Faith and of good Conscience. These words are so plain, that they need not any great Explanations, viz. That their true Aim was no other than to Expose the New-Conforming Ministers, fit Objects of God's Judgments; and the Ceremonies of the Church of England, as Ridiculous and Superstitious, under the Relations of these Prodigies, Judgments,*

&c.



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&c. How far they have over-shot the Mark, will appear from the *Remarks* made upon them, which sufficiently discover the Weakness of the Arguments, which they have made the Foundation-Pillars of their whole Design; tho' we should take the Matter of Fact, as related, for undoubted Truths, unless made evident by Witnesses of unquestionable Judgment and Integrity, and who have been either Eye or Ear-witnesses of the Matter; This having been neglected in most of their *Relations*, How can they blame the Readers, if they will not give an Implicite Credit to the Relations of Persons, who did not think fit to prefix their Names before their Treatises? For supposing some may be charitable enough not to suspect their Sincerity in these Accounts; yet since they were Compiled by several Hands, How can one vouch for the other in so nice a Point? And since according to their own Confession (in the first *Preface*) there were no less than seven Falshoods either in most Material Circumstances, or in the Matter of Fact it self, discover'd in such another *Treatise* of *Prodigies* and *Judgments* as this, publish'd in 1661; All these having been found out in less than a years time, Who knows how many may have been discover'd since? And since the Compilers thereof were not exempted from this Frailty or Neglect (to make the best of it) I see no reason, why ours should challenge any Prerogative before the rest of their Brethren in the same Cause and in the same Design.

It was partly upon this Score, that we thought fit to usher it into the World under the Title of the *Oracles of the Dissenters*. 'Tis well known the antient Oracles deliver'd their Sentences in ambiguous Expressions, the Crafty Priests having pitch'd upon this as the Best, if not the only Expedient to maintain their Credit (after a contrary Event) by putting a double Interpretation upon the Words of the Oracle, as is apparent from that deliver'd to *Cræsus*: [*Cræsus Halyn penetrans Magnam pervertit Opum vim;*] which signify's as much, *That if Cræsus passes the Halys, he shall make Great Havock and Destruction*: which *Cræsus* interpreting of his Enemies, the Misfortune fell upon his own Head: But the Priests knew how to save their Bacon, by the Application of the Ambiguous Words of their own making to the Event. The *Oracles* of the *Pagans* also challeng'd an unquestionable Infallibility, and so entire a Submission from its Profelytes, that no less than present Death, or some Signal Misfortune; or, (as they stil'd it) *Judgments of the Irritated God*, could attend those who durst either to Oppose or Despise its Dictates! I will not much enlarge my self upon this Head, by entring into an Odious Comparifon; but thus much, I judge I may say, without transgressing the Rules of Modesty or Truth: That since our Compilers have not only made so  
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bold with God's Judgments in their own Behalf, and challenge an Entire and Implicit Credit of their *Relations*, tho' represented under very Ambiguous Expressions and Circumstances, they will have no reason to be angry with us, for having given the Title of *The Oracles of the Dissenters* to the Treatise.

Baker in his *Chronicles*, among many other most Excellent Observations, concerning the different Inclinations of various Nations, gives the *English* the Character of being soon surpriz'd and led away by *Prodigies*, *Apparitions*, and such like *Strange Accidents*. I know not whether the Compilers of this Treatise, had so much Veneration for this Great Man, as to rely absolutely upon his Authority and Judgment. Or, whether, being convinced by their own Experience (especially among their Ignorant Brethren) of the Truth of this Assertion, they thought fit to improve their Weakness to their Advantage, at a Juncture, when they stood in need of all their Policy and Strength, to keep them steady and Resolute in the Defence of *The Good Old Cause*. They had mustred up whole Troops of pretended *Judgments*, falsn, (as they would have it) upon those who durst so much as attempt to act contrary to the Interest of the *Non-Conformists*, in general, or any of their Noted Men or Teachers in particular; nay they had strain'd the Points of Judgments to such a pitch, as to bring those who had either Conform'd to the *Church*, or taken the Oath to the *Government* Established by *Parliament*, after the *Restoration*, under the same Class with the rest; tho' it be Notorious, that some of those who about that time embrac'd the *Ceremonies* of, and were entirely Reconcil'd to the *Church of England*, have prov'd in their Time, the main Champions of that Church, against the *Dissenters*, and continued so for many Years, even to their Lives End; as the Example of such Eminent Men, could not fail to have a great Influence, not only upon the Clergy, but also upon the most sensible Part of their Laity, who follow'd their footsteps apace; so to stop this Current, which must end in the Total Ruine of *Non-Conformity* in these Kingdoms, they were forced to muster up all their Forces in order to terrify the more Weak and Ignorant into an Opinion of *God's Judgment* against those who should either Annoy or Desert their Party. They had, as I told you, as is apparent from the ensuing Treatise, dwelt so long upon those pretended *Judgments*, that believing they had either quite tir'd out the Reader, or at least not given sufficient Satisfaction in most of them, to the Main Point in question, they saw themselves oblig'd, to have recourse to *New Inventions*, to serve as an Additional Strength to the rest. Thus they judg'd they might most conveniently encompass, by the *Relations* of their Pretended *Prodigies*, *Surprizing Apparitions*, and *Strange Accidents*; which, if  
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you will take the Pains to Consider duly in all their Circumstances, you will find them adapted ( just as the *Judgments* were) to the same Design of Deterring People from Conforming both to the *Church* and *State*. A certain Noted and Learned Author of the University of *Oxford*, who had been formerly of their Perswasion, makes this Observation concerning their Aversion (after the *Restoration*) to the *Church of England* ; that to distinguish, and as it were, set a *Peculiar Mark* upon themselves, quite different from the *Church*, they Intro-duc'd the Word of *Holding forth*, instead of *Preaching*. If their Abhorrence was such in those Days to the *Church*, as not to concur with them, even in a Word so generally receiv'd in the *Christian World*, tho' of different Perswasions, , and which in our times is frequently made use of by most of the *Non-Conformists*, in the same Sense with the *Church of England*; What wonder is it, if they set all their Engines at work for its Destruction ? And knowing there was such a Strict Tye betwixt that *Church* and *State*, that the Ruine of one (especial-ly at that Conjunction ) could not be as much as attempted without imminent Danger to the other ; they thought fit to level their *Prodigies* and *Strange Apparitions* against the *Government*, as they had their *Judgments* against the *Church*. Among a great Number of that kind, I thought fit to pick out only a few (the rest being frivolous and scarce worth taking Notice of) to Convince the World of the Nullity of these Inferences they pretend to draw from thence. The Account of that Storm which happen'd in 1661 ; as I believe it to be true in most of its Circumstances, so the *Compilers* of this Treatise, did not fail to apply it to their own Advantage, and to fix it as a peculiar *Mark* of God's Displeasure against those who had been Instrumental in bringing about and Maintaining the *Restoration*. He that questions the Truth of it, let him but compare the several *Applications* made by them in divers *Relations*, with what has been alledg'd out of their *Prefaces*. To obviate this, I judg'd I could do no better, than by inserting some Stupendious Events in our late *Tempest*, which, as they by far over-balance all what could be alledg'd by them upon that Head ; so the latter having been attended with such Extraordinary Successes of Her Majesty's Arms, as can scarce be Paralell'd in any Age, I hope it may serve as a Convincing Instance to the un-biass'd *Reader*, that the *Judgments* of God are past our Scrutiny ; and that such as are too forward in Intermeddling into those *Abstruse Recesses* of Providence, will meet with no better Success than these *Compilers* have done in their Undertaking.







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T H E  
O R A C L E S  
O F T H E  
D I S S E N T E R S, &c.

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I.

*A Roiling Prelate, Smitten by the Lord with a sad Tormenting Disease.*

**A**Bout the Month of *January*, 1661, a reverend gaudy Prelate, did put forth a Book in Print, Intituled, *A Pillar of Gratitude*, humbly dedicated to the Glory of God, the Honour of his Majesty, &c. in which Book, pag. 62. (having before in many Rhetorical strains, bitterly Scolded against his Quondam fellow Covenanters) he hath this angry and uncharitable Passage; *That the Projects of the Presbyterians have Froth in their Head, and Blood in their Bottom; as the Water of those Men who labour with the Stone and Stranguery, and have their Wounds from within.* It pleased God within a few days after the publishing of this Book, to smite the Bishop with that tormenting Distemper, which he there makes use of, to set off his false and scandalous Impeachment of so considerable a part of the most consciencious and peaceable People in the Land. He lay in very great extremity of Torture, and by reason of the Stopping of his Water, his Life was in great Hazard, and so was forc'd to send for a Chirurgion, who by making use of his Probe, did help him to make Water, which was Froth at the top, and Blood at bottom: And that the Lord might make him yet more sensible of it, he repeated the stroak a second time after the same manner, as we have been credibly inform'd from very eminent and considerable Persons. We could heartily wish that there was now alive another Mr. Rogers of *Wethersfield*, who would deal effectually with the Conscience of this proud  
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frothy Prelate, that he might be bless'd with a more sanctified use of the hand of the Lord, in his Visitation of the Stranguery, than of his broken Leg, in the former times.

### R E M A R K S.

The Circumstances of the Matter of Fact in this Relation, tho' represented under the worst Colours, yet don't come up in the least, to what seems to be intimated in the Title of it. Here a certain Bishop is charged with using bitter Expressions, and Inveighing against the *Non-conformists*, and a passage is cited for that purpose; I must confess, I can't find any thing in those words, which can induce me to believe, that the immediate hand of God shou'd be lifted up against this Prelate in favour of his Adversaries. 'Tis true, the Expression is smart, and the Comparison sufficiently biting; but as he speaks in this place not so much in relation to the Doctrine or Persons of the *Presbyterians*, but of their Projects; and that the Episcopal Clergy had felt the bitter Lash of the *Non-conformists*, for several Years past, to their cost, and that even the Smart remain'd, and the Stripes were not worn out in 1661 (when this happen'd) so it is no great Wonder, if a Person so nearly Concern'd in the Matter, did Exclaim against certain Projects of his Adversaries, levell'd perhaps against his own Person, or the Church, or perhaps against Both, whereof many Instances might be given in those times; it being almost Natural for People to speak with too much Zeal or Heat in Cases relating to themselves; and the Expressions of *Railing Prelate*, of *Gaudy Prelate*, with several others mentioned in this Relation, sufficiently shew that the Compilers thereof were not free from Passion and Heat. But let us see *how he was smitten by the Lord*, as the Title intimates. Because the Bishop had said, *That the Projects of the Presbyterians had Blood in the Bottom, as the Water of those Men who labour with the Stone*; therefore says they, *God was pleased to smite the Bishop with the same Distemper*; and this they Assert with as much Assurance as if they had been of God Almighty's Cabinet Council, and as if the Great and Merciful Creator and Preservator of the Universe, had left the Management of his Impenetrable Judgments to their Disposal. If we duly weigh the Matter, it will be no difficult Task to discover, that there is not the least Appearance of God's hand, or Judgment in this Case (in that Sense as they would have it) the Distemper under which the Bishop labour'd at that time, was in all Human Probability the Stone in the Bladder, which being fix'd in the Neck of the Bladder, stoppt the Passage of the Water. Had these Men had any Insight in Physick, they would not have ventur'd upon so Rash and unaccountable an Application as this; since the Torturing Pain and Stoppage of the Urine, being infallible Signs that the Stone fixt in the Neck of the bladder, was of a considerable Bulk, and it being sufficiently known that such a Stone is progenerated, and encreases gradually; it is so far from what these Men would infer, that this Tormenting Distemper in the Bishop ow'd its secret Cause to his having express'd himself in the beforementioned Words, that it is more than probable, that this Prelate having felt the dismal Effects of this Distemper at several times before, could and did consequently make the before said Comparison betwixt the *Projects of the Presbyterians*, and the Water of those afflicted with the Stone, in those lively terms express'd in the Relation; The Froth at the top of the Water (after the Surgeon had remov'd the Stone by his Probe)



as it was no more than the Natural Effect of the Stoppage and long continuance of the Urine in the bladder, so the blood at the bottom proceeded from the Veins, being wounded by the pointed Protuberancies frequently observ'd in the Stone, and consequently imply nothing of any Supernatural Cause.

## II.

*An Apostate Minister, struck with sudden Death, by the immediate hand of the Lord.*

About the end of *December*, or beginning of *January*, 1661. one Mr. *Edwards*, Minister of *Bettus* in the County of *Salop*, who formerly was very zealous for Reformation in the Presbyterian way, and of late became a great Conformist; upon a Monday Morning (after he had Preached and Conformed the day before) going very well out of his House to lead a Colt to the Water (his Servant at that time being otherwise imployed) was suddenly smitten by an Hand from Heaven, and returning presently into his House, and looking with a very pale and dejected Countenance, his Wife asked him how it was with him? To whom he replied, Oh! the hand of the Lord is upon me, or Words to that effect; he immediately took his Bed, and within a very short time died. The Jury that sat upon him, could find nothing about his Body that might occasion his so sudden Death; only there appeared a small print of a Blow or Wound between his two Shoulders. But that which is further observable in this Story, is, That every night in the week before the Death of this Minister, the Parish Church Door was flung open, though lockt very fast all the day before. One evening especially, two very sufficient Men of the Town, finding the Door open, lockt it very fast, and tryed with all their strength to break it open, but could not; then they departed, and within an hour after returned and found the Door wide open. Also three Nights in the same week, viz. *Monday*, *Wednesday*, and *Saturday*, the *Bell* of the same Church (there being but one) was heard to Ring several times, of its own accord. The truth of this whole Relation is attested by the Inhabitants of the Town beforementioned.

R E M A R K S.

This Relation tells us a Story of an Apostate Minister, as they stile him. I am sorry I can't forego to charge the Compilers thereof with Presumption and Uncharitableness; with the first, because they intrude themselves with so much Boldness into the hidden and impenetrable Secrets of Providence; with the last, because they make a Man fall by the immediate hand of God, for no other Reason but his Conforming to the Church of *England*, after having been a great Zealot for the Presbyterian Perswasion; It is beyond our present purpose to enter upon the Merit of the Cause betwixt the Church of *England* and the Dissenters, and the Reasons alledg'd for their Separation from the Establish'd Church; but since it is confess'd on all sides, That the main Reason of the Dissenting Presbyterians is founded only upon External and Ceremonial Matters, I appeal to those Gentlemen, whether in Point of Charity, they can condemn a Man to the peculiar Judgment of God upon that Score? And with what Face they can Inveigh with so much Bitterness against the Church of *Rome*, for making it one of the Fundamental Tenets of their Doctrine, That there is no Salvation but in their Church? For considering, that they differ from the Protestants in Matterial Points of



Doctrine, they seem to have more Appearance of Truth on their side, than those Compilers can challenge on this Head ; when they make a Man seiz'd with an Apoplexy, and dying soon after ( as it frequently happens in this Distemper ) the Object of God's immediate Vengeance, for returning to the same Church, in which ( in all probability ) he had been Educated before, and which differed not in any Essential Point, with that he had profess'd of late. To add the greater Weight and Lustre to this Relation, they tell us of the Church-doors being flung open, tho' lock'd very fast, and of the Ringing of the *Church-Bell* of its own accord ; but since they have not thought fit to insert the Names of these sufficient Men of the Town, who were Witnesses of the Matter of Fact, they will, I hope, easily excuse us, if we suspend our Belief, it being not improbable that some such like thing might be impos'd upon them at a distance.

## III.

*A New Conformist killed by a Fall from his Horse.*

Also one Mr. *Thomas*, a Minister that lived near *Bridgeworth* in *Shropshire*, ( a person of the same Character with Mr. *Edwards*, Minister of *Bettus*, before mentioned ( only for his endowments and abilities far more eminent and famous in the Country ) having been at a great Feast, making merry with divers Gentlemen, his Neighbours, as he was riding towards his home in the Evening, fell from his Horse, and the next Morning was found dead in the Highway. This is a thing publickly known, and great observation made of it in all those parts of the Country.

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The preceding Relation of another Conforming Minister is much of the same Stamp with the former, since they attribute his sudden Death to his having relinquisht their Perswasion, whereas if we look narrowly into the Matter, the whole seems to be rather an Effect of his hard Drinking : There are too many Instances of this Nature, to admit of a Contradiction, and what they say of his having *been making Merry at a Great Feast*, is a strong Argument for our Opinion ; Had these Gentlemen been pleas'd to give us a more Circumstantial Account of the Manner of his Death, whether he was found much bruised, or wounded either by the Horse or Fall, a more exact Judgment might have been given in this Point. If they reply that God Almighty often exercises his Judgments upon Sinners by Natural ways and Causes ; I answer, that this being an undoubted Truth, we ought not to frame Miracles, to serve our Turn, nor to be too busy in diving into the hidden Judgments of God.

## IV.

*A violent Persecutor of good Men, his Horse sunk under him in a Pond of Water ( according to an Imprecation he had used a little before ) he narrowly escaped Drowning, but presently fell sick of a Fever, and died.*

One *William Covel* of *Horniger, Horning sheath*, in the County of *Suffolk*, two miles from *Bury*, a violent Adversary to the Gospel, and the Faithful Preachers and Professors thereof, did several times instigate the Constable of the said Town, to present certain Conscientious and Peaceable men for not coming to the Parish-Church to hear Service ; but the Constable did not at all hearken to him therein, being unwilling to have his hand in Persecuting and



and Molesting any of his Godly Neighbours : Upon which the said *Covel* was so enraged, that he wish'd his Horse might sink under him, if he did not indict the Constable at the next Sessions, because he neglected ( as he affirmed ) his Duty, in not Presenting those honest Men, who refused to hear the Common-Prayer : *But* it pleased the Lord to Rebuke the rage and madness of this Man; for about the latter end of the Month of *November*, 1661. before the time of the Sessions, upon a Market day, coming from *Bury*, and riding into a Pond, not far from his own House, to wash his Horse, as he was wont to do, his Horse ( which never used to do so before ) did sink under him into the Water, where he was in danger of being immediately Drowned, being sometimes under the Water, and sometimes above Water, as himself confessed afterwards ; but it pleased the Lord, that one coming by and seeing him in this Condition, did presently call forth some of his own Family, who came seasonably to his help, and got him out of the Pond before he was Drowned. *But* though he escaped then, yet the hand of the Lord did still follow him, for he soon after fell into a violent Feaver, whereof in a short time he died. And this is yet further to be noted, that he was the man, who a little before his Death did put the Parish to about 80 l. Charge, by reason of his extraordinary bustling to get the *Bells* new Rung, and new Hanged : And it pleas'd God that he was the first in the Parish for whom the Death-Bell did Ring, after the new hanging of the Bells. The certain truth of this whole Relation is attested by very many honest Persons, Inhabitants of the said Town.

#### R E M A R K S.

Here is a long Story of a certain Persecutor and Enemy of the *Non-conformists* ; As I was always of opinion that no man ought to be persecuted barely for Conscience sake, so I can't look with a good Eye upon those who practise it ; being without doubt persons void of that most Eminent Vertue, which makes up a great Part of a Christian ; I mean *Charity*. However, to come to the present State of the Case ; it remains doubtful according to the Account given here, whether Self-Interest, or perhaps Retaliation of Injuries receiv'd from the *Dissenting Party* ( whilst in Power ) might not have some share in the Matter ; But be it as 'twill, whether by a mistaken Zeal, or otherwise, the Application, as made in the Relation, seems to be very hard, and without any Coherency. A man who has been violent against the *Dissenters*, rides with his Horse into a deep Pond, the Jade takes a Freak and lies down in the Water, the Man is in imminent Danger of being drown'd, but is preserv'd by the Assistance of his Friends ! Where is the Immediate hand of God in this, unless in saving the Person from being Drowned, which is directly contrary from what they would Infer ! But says they, he died soon after of a Violent Feaver ; and so do some Thousands in a Year, this being the most General Distemper that puts a Period to our Lives. To strengthen their Assertion, they give us a Corroborating Argument, viz. That not long before his Death, he made the Parish bestow 80 pounds upon the *Church-Bells*, and alledge, as a deserved Punishment, that he was the first for whom the *Death-Bell* of that Parish did ring, after the new Hanging of the *Bells*. Strange Prodigies ! If this is not Trifling with the most Sacred and Abstruse Recesses of Providence, I know not what is ; and it is a very bold Attempt for any man, that has taken an Aversion against *Bells*, to expose his Fellow Christian, after his Death, as an Object



of God's Vengeance, for being Zealous in the Ceremonial part of that Religion, in which he has been Educated, and which is Established in the Land!

## V.

*A great Persecutor of some godly Ministers, killed by the Fall of a Riding-house, which was blown down by the Wind.*

Unto these two last mentioned particulars, we shall add one more, because it concerns the same honest Minister, Mr. *Field*, though otherwise it comes in out of order, in respect it bears date after many particulars, which ought according to our method, to have been inserted before it.

One Mr. *Luke Blith*, an Attorney, living at *Stamford* in the County of *Lincoln*, an Officer in the late Kings Army, and in the present Militia, was a most violent Persecuter of Mr. *Field*, and did about the beginning of *Hillary Term*, 1661, express a great deal of rage and bitterness against him, and two other Godly Ministers in the Country, viz. Mr. *Brown*, and Mr. *Richardson*, and did openly swear, that if they did not speedily Conform, he would not leave them an Horse to ride upon, nor a morsell of Bread to eat; and accordingly came up to *London*, in order to the effecting of what he had in his Malice designed against them. And particularly on the 18th. of *February*, 1661. before he went out of his Lodging in the Morning, he railed most bitterly against the Ministers of the Gospel in general, but especially against Mr. *Field*, saying, *He would do his Work for him that day*. But the Lord prevented him in his purpose, for that very morning (as we have related before) he was slain by the fall of a Riding-house, near *Pickadilly*, which was blown down by that most tempestuous wind, which a great part of *England* hath sad cause to remember happened upon that day; and whereof we have given so large account hereafter. The Truth of these three last Relations is confirmed by ample and sufficient Testimony.

## VI.

*A Judgment of God that happen'd upon a Man and his Wife, who Swore falsely against a godly Minister.*

Also one *John Brown* a Taylor, and an Inhabitant of *Uffington*, beforementioned, was a known malicious Enemy to the said Mr. *Field* the Minister, and one that by the instigation of the drunken swearing Priest hereafter spoken of, did take an Oath against him most falsely and desperately. The next day after he had thus sworn, his Wife being very big with Child, fell down from a Ladder, and falling presently into Travel, was with great hazard delivered at last of a dead Child, which, as the spectators have affirmed, was all over as black as Ink. *Brown* also himself not long after fell down, and by the fall was sadly bruised, insomuch, that for many days after he was not able to move himself without help. How God hath since dealt with him or his Wife, we have not heard.

## VII.

*An Episcopal Priest, who by Violence and unjust means, did possess himself of the Living of a godly and able Minister; had his Leg broken in a drunken Quarrel.*

One Mr. *Piers*, an Episcopal Priest, a man of a most vicious and debauched Conversation, did very unjustly and maliciously disturb one Mr. *Field*, a godly Minister, in his Rectory at *Uffington*, in the County of *Lincoln*, and endeavoured



ed by virtue of an illegal Presentation from a private Patron, to possess himself of Mr. *Field's* Living; but Mr. *Field* overthrowing him at Law, he Suborned Witnesses against him, who swore him into a Prison, and then in a surreptitious way he gets possession of the Place, and the same day intrudes himself into Company, with whom he drank like the Head of his Tribe, and swore no less than the biggest Lifeguard-Oaths his Master could suggest to him, and then falls to quarrelling with some of the Company, who in despite of the Charm of his Surfingle, did make bold with his Coat, and beat him sufficiently; and in the fray his Leg was broken, whereof he lay in most sad torture for many days; and whether he is sincerely recovered or not, we have received no certain information.

### R E M A R K S.

These three Relations run still upon the same Strain with the former, viz. To shew the Judgment of God upon several Persons, for injuring the *Non-conformists*, whereas the Misfortune of the *Attorney's* being kill'd by a House in a Violent Storm, must be numbred among those Accidents, unto which several other persons were exposed, and felt the direful Effects thereof, during that Dreadful Tempest; What they tell us of the *Taylor's* Wife being Big with Child, falling from a Ladder, and presently after bringing forth a Child, as black as Ink, is no more than what must be the Natural consequence of a Fall from a Ladder under those Circumstances; what is related concerning their falsely Swearing against Mr. *Field*, must be taken upon their Word; tho' it is undeniable, that no person's Name ought to be exposed in Print, as being Guilty of Perjury, till he be Convicted thereof by a due Course of Law, which I believe these persons were not, because no mention thereof is made in the Relation; What they tell us concerning Mr. *Pierse* the Episcopal Priest, is, (if it may be rely'd upon in all its Circumstances) an Instance of a Drunken Quarrelsome Minister, who forgetting himself, his Education, Duty and Profession, by his Swearing, Cursing, Drinking and Quarrelling, prov'd a Scandal of the Church he belong'd to, and had his Reward accordingly, viz. a *Broken Leg* with its usual Symptoms, *Torturing Pains*; But as his ill Course of Life can't imprint the least Blemish to the *Church of England*, so his *Broken Leg* has but a slender Relation to the *Dissenters*.

### VIII.

*A great Persecutor of an eminent godly Minister, kill'd by one in his own Defence, he being in drink, assaulted upon the High-way.*

At *Dunhead* in the County of *Wilts*, lived one Captain *Bennet*, a violent Persecutor of Mr. *Inch*, the faithful and able Minister of that place; he was often urged by the said Mr. *Bennet* to read the Common-prayer-book; but one time above all the rest, he brought the Book to Church with him, and in the face of the Congregation did present it to Mr. *Inch*, and with great violence and many menaces, did urge him to read it; but upon Mr. *Inch's* modest refusal, he grew outrageous, and was even drunk and mad with Passion, threatening Mr. *Inch*, that he should not long continue to Preach there; wherein he was as good as his word, for by the violence and fury of this Man especially, he was soon after forced to relinquish his place, and to his great prejudice, to depart the Town also. Thus the Captain did demean himself, manifesting little less than the very venom and rage of Satan himself, Mr. *Inch* did  
by



by a kind of Prophetick Spirit, declare to some in the Congregation, that he believed that this man would not die the common Death of other Men ; which did accordingly come to pass ; for not long after, the said Capt. being much in drink, and affronting and assaulting one Mr. *Dimon*, a Citizen of *Lond.* in the Road near *Salisbury*, was killed by Mr. *Dimon* in his own defence ; of which Fact, he was by Law acquitted at the Assizes following, and that by a Jury of Gentlemen, who were well known to be sufficiently prejudiced against the Parliament-Party, of which Mr. *Dimon* was judged to be one. But the matter of the Fact was so clear and apparent, that in Honour and Conscience, they could not condemn him. This Relation is so publickly known in the Country, that nothing need be said to induce any to believe it.

### R E M A R K S.

Here we have a Narration of a certain Gentleman come to an Untimely Death, because, as they say, he persecuted a Godly Minister ; whereas, if you take a right View of the Matter, it is evident that his Death was occasioned by his Drunkenness, and his Assaulting another in a Violent manner on the High-way. They tell us he urg'd a *Non-conforming Minister* to read the *Common Prayer-Book*, and presented it to him in the Face of the whole Congregation ; I can't for my Life discover any thing that is Criminal in this Case. Can a Man who was questionless Educated in the *Church of England*, be supposed to have incurr'd the Penalty of God's peculiar Judgment upon him, for preferring the *Liturgy* of that *Church* before the Ceremonies and Prayers of another Congregation, foreign and dissonant to his Opinion, and the Established Church ? They tell us, as a further Argument of their Assertion, That the Minister was by his Fury, forced to leave his Place and the Town. They would have done very well to express themselves somewhat more Circumstantially upon that Head, whether the same was occasioned by any violent and illegal means, for, if not, the whole could at the worst amount to no more than too forward a Zeal for the Religion he profess'd, and perhaps a singular Aversion to its Adversaries, which, if it deserves a peculiar Punishment at the hands of God Almighty, I am afraid many among the *Non conforming Party* of those times, must needs have a Great Share in it ; and if such like Matters may be judged by the Event they have had so, witness those who suffered for having had a hand in the Murther of King *Charles* the First, and many more must needs have most Deservedly undergone very severe Penalties for their mistaken Zeal (to make the best of it) had not the *King* and *Parliament* thought fit in their Wisdom, to shew Mercy to a misguided Party.

### IX.

*One that very much rejoiced at the false Report of a godly Ministers Death, was suddenly stricken with Sicknes, and died : The Minister, blessed be God, being yet alive, and well.*

In the Month of *September*, 1661. it was frequently reported, that Mr. *Vanning*, an Eminent Minister in this City ( who lay long exceeding weak of a violent Feaver ) was dead ; which coming to the ears of a Person of some Quality, near *Fenchurch-street*, seemed to be very welcom news to him, and he expressed much joy at it ; he could not contain himself, but in a most unchristian, yea, inhumane way, when he came home, immediately imparted it to his Wife and another Woman who was with her, who he knew very well,



well, did highly esteem and honour Mr. *Venning*, and his Ministry, saying in a triumphing and insulting manner, *What will the Women now do? for their God Venning is dead.* It pleased the Lord within a short space after, to strike this man with Sickness, whereof he presently died. But blessed be the Lord, Mr. *Venning* is yet alive, and restored by the mighty Power and goodness of God to his perfect Health again.

*One suddenly dies, as he was accusing and complaining against some godly Non-conformists, to the Bishop of Chester.*

By Letters from very honest and sober persons in *Cheshire*, it is affirmed as a most certain Truth, that before the first Bishop of *Chester* died, an Informer comes to him at *Chester*, and acquaints him with some *refractory People* at *Wiggon* in *Lancashire*, who would not conform to the Laws and Canons of the Church. He makes bitter Complaints against them, but before he could finish his Story, the Lord finish'd his days; for while the Accusation was yet in his Mouth, he fell down before the Bishop, and died immediately. We doubt not but upon enquiry, others besides *Fanaticks* will satisfy the Reader of the Truth of this Relation.

#### R E M A R K S.

The two preceding Stories are so insignificant in themselves as scarce to require any Remarks; However, a Person of some Quality falls sick and dies; but they say, *the Lord struck him*; and why? Because he understanding that a *Non-conformist Minister* was dead, he Rejoyced at it; and told a Woman, that was a great Admirer of the said Minister, *What would the Woman now do?* &c. These Gentlemen make strangely bold with God's Judgments; I leave it to the Judgment of any sensible or unbiass'd Person, of what Opinion soever, whether the Jeasting with a Woman concerning her Overfondness, and perhaps Immoderate Zeal for the Minister's Person (a defect frequently incident to the Female Sex) can be without a great deal of Uncharitableness, accounted a Crime punishable, no less than with Death, and that by God's immediate hand? These Gentlemen making themselves both Parties and Judges in their own Case, and sheltering themselves under the Coverture of Divine Providence, prove very Severe, and I am afraid not impartial Judges; for else, among so great Number of Relations concerning the pretended Judgments of God against those who opposed their Ministers, they would not have neglected to insert also some Cases relating to those of the *Episcopal Clergy*, who in those days bore a sufficient Share in the Persecutions raised against them, unless they have Presumption enough to give the Name of godly Ministers only to those of the *Non-conforming Party*, which in point of Charity I believe they have not, it being Notorious that the *Church of England* has, and does produce to this day, as Great and as Good Men in their Ministry, as any Church in the World: As to the other Story; tho' they tell us that the Reader may be satisfy'd of the Truth of it, upon enquiry, I think they would have done much better, to have made that Enquiry themselves, and to have imparted it in all its Circumstances, without which, I can't see how it can make the least Impression upon the Mind of the Judicious Reader; For, suppose the said Informer to have been upon the same Errand with the Bishop several times (as in all probability he might, nothing being alledged to the contrary in the Relation it self) such an Accident may very well be Numbred among the Common and most Natural Accidents of *Humane Life*.



## X.

*An uncharitable Abuser and Reviler of Mr. Hugh Peters, killed by a fall from his Horse when he was drunk.*

We have been certainly informed from very good hands, that one Colonel *Carnaby*, who lived in or about the City of *Durham*, did frequently affirm with great uncharitableness, to divers sober persons in *Durham*, that Mr. *Peters* was drunk when he was hanged; not long after this, on a Lords Day, the said Colonel *Carnaby* was invited, with some other Company, to one Colonel *Stewarts* house to dinner, where they horribly prophaned the Lord's Day, and fell to excessive drinking; and the said Colonel *Carnaby* was so drunk, that upon his return home that night from Colonel *Stewarts*, who lived not above two miles from *Durham*, he first lost his Company, and afterwards, within half a mile of the Towns end, lost his Way, and took to the Road leading to *Newcastle*, where the next Morning he was found dead in a Pool of Water and Dirt, with his Face downwards, yet there was not so much Water in the Pool as would cover him. This is notoriously known at *Durham*, and it is observed by the People there, that he who falsely and maliciously accused another for dying in his drunkenness, was himself really overtaken with that sin, and by the righteous hand of the Lord, cut off in it.

## R E M A R K S.

This Relation is strain'd to the highest pitch of Presumption and Folly above any we have met with yet in this Treatise. In one of the preceding Accounts, a Man dies for Rejoycing at the supposed Death of an Eminent Non conforming Minister; but here another is cut off by the righteous hand of the Lord, for Reviling, as they say, one of the worst of Criminals, after his Death, *i. e.* for saying that *he was drunk when he was Hanged*. Since the Compilers thereof, at the Conclusion of their Preface, call the All-knowing God and Searcher of hearts to witness, that *their Design was not to stir up Sedition*; I can't but in point of Charity acquit them in some measure of that Charge, which has been laid at their doors by many, and that not altogether without great appearance of Reason; For, to stand up so far, as they do here in behalf of a Person made a most just Example of Publick Justice by the Laws of the Kingdom, for having been instrumental from the very beginning of the King's being seiz'd at *Holmby*, in Contriving with *Cromwell*, *Ireton* and *Harrison*, the said *K. Charles* the First's Murther, in several private Meetings, at the *Star* in *Coleman-street*, and the *Nag's Head* over-against *Basinghall-street*; and Aiding and Assisting therein upon several Occasions, as it is apparent from the several Passages and Proofs in his Tryal; I say, to espouse in such a manner as they do the Cause of such a Criminal, seems to intimate no less, than their justifying in some respect his Actions, and that were it not for the great Aversion they have to the *Red Letters* in the Almanack, they would enter him in the List of Martyrs and Saints, who shew their Miraculous Effects of their Anger (after their Death) to those that dare provoke them to Revenge. However, as I am willing out of Charity, to interpret the whole rather for a mistaken Zeal, than the Effect of a premeditated Malice against either Church or State, so on the other hand, we can't without Injustice pass by in silence certain Passages relating to the Life and Execution of *Hugh Peters*, which may justify the Conduct of Coll. *Carnaby*, and consequently render him not near so guilty in the Eyes of



of the World, as these Compilers would perswade us: 'Tis notorious that when K. Charles was brought from *Windsor* to *London*; *Hugh Peters* rid before him; That he compar'd the Tryal of the said King to the *Day of Judgment*, and the Tryal of the *Whole World*, which should be performed by the *Saints*, and Preaching before *Oliver Cromwell* the next day after the Sitting of the said Court, he chose the three last Verses of the 149 Psalm, *To bind their Kings in Chains, and their Nobles in Fetters of Iron; This honour have all the Saints, &c.* which Words he apply'd in an abused Sense to the present State of the Kingdom. The next Sunday after the Murther of K. Charles I. was committed, he preach'd another Sermon in Justification of the Fact, choosing his Text out of *Isaiah*. v. 14, 18, 19, 20, 21. *All the Kings of the Nations, even all of them lie in glory, every one in his own House; But thou art cast out of thy Grave, like an abominable Branch, and as the Rayment of those that are slain, thrust thro' with the Sword, that go down to the Stones of the Pit, as a Carcass trodden under foot; Thou shalt not be joyn'd in Burial with them, &c.* This Sermon had for its Title on the top; *The Tyrant's Fall*: Whereas at the Death of the Usurper *Cromwell*, Preaching next day in the Chappel at *White-hall*, he took his Text in *Deuteronomy*; *My Servant Moses is dead*. The Application is soon to be guess'd at. I will not here insist upon several other bloody Transactions and Designs laid to his Charge, during those Intestine Troubles of *England*, such as the putting to the Sword 4500 Men, most *English* and *Protestants* (and that after Quarter promised) at *Tredaugh* in *Ireland*, which as it was attributed to the Advice of *Hugh Peters*, so it answered their End, in frightening all the rest of that Kingdom into a Submission to the Parliament in 12 or 13 Months time. I will, I say, not insist upon this and many such like other Matters laid to his Charge, but the beforementioned Passages being Notorious, and transacted in the Face of all the World, What wonder is it, if such a Man as Coll. *Cornaby*, highly devoted to the Interest of his King, and the Welfare of the *Church of England*, should cast some Reflections upon a man, whom he knew to have been the Destruction (as far as in him lay) of both. 'Tis true, we ought always to express our Charity to the Dead; yet must not from thence be inferr'd, that the evil Actions, and such especially as have been transacted upon the Publick Theatre of the World, should escape the Censures of Men; But to come still somewhat nearer to the Point: As it is agreed on all hands, That the said *Hugh Peters* was from his Youth a person of a very unequal and unstable Temper, and his Genius always inclining more to Violence and Rashness, than a firm Resolution and Constancy, so the same appear'd very conspicuous at the time of his Condemnation and Execution: For, whereas that Notorious Criminal *Cook*, who was Executed at the same time with *Peters* at *Charing-Cross*, shew'd both during his Imprisonment, and at the Place of Execution, an uncommon Composure of Mind in all his Words and outward Actions. 'Twas quite contrary with *Hugh Peters*, who constantly betray'd himself by the many violent and contrary Agitations of his Soul, being questionless the Effects of his former Guilt, which at this last time of Tryal, appearing at certain Intervals before his Eyes (tho' he would not own it at his Execution) made him confess, *That he was not sufficiently prepared for Death*; and as he was going from *Newgate* to *Charing-cross* (the Place of Execution) he appear'd sometimes very stupid, sometimes enclining to Frenzy, in Knaiving the Fingers of his Gloves,



and at his Execution, bursting out into sudden and violent Weepings, holding his Hands before his Eyes, and entreating the Executioner to dispatch him by Checking the Rope, and accelerating his Death. To put the Truth of this beyond all Exception, we need but make the least Reflection upon the Words of Mr. Cooke, who, as we told you before, was executed with *Hugh Peters*, who among other things in his *Dying Speech*, expresses himself thus to the Sheriff: *He thank'd God he could welcom Death; but as for Mr. Peters, he could have wish'd that he might have been repriev'd for some time, for that he was neither prepared nor fit to die.* After this Testimony coming from the mouth of a Dying Man, who suffer'd for the same Cause with *Hugh Peters*, to his last Gasps, I can't see with what prospect of Success, or with what hopes of meeting with an Approbation from the unbiass'd and judicious Reader, they could pretend to put so grossly upon the World, as to make us believe that the Death of a Man, occasion'd by his falling from his Horse in a Pond or miry Place, after having lost both his Company, and his Way in the Night time, must be attributed to a Peculiar Judgment of God, by way of Punishment, for having Reviled and Abused, as they call it, *Mr. Hugh Peters*. If we Poor Mortals are permitted to make a search into the hidden Causes of Divine Judgment, they would, in my Opinion, have come much nearer to the true Mark, if they had look'd for the true Cause of this Gentleman's Misfortune in his Excess of *Drunkennes* and *Profanation* of the *Lord's Day*, than in his Error of mistaking the Frenzical Behaviour of a Criminal for the Effects of hot and intoxicating Liquors.

## XI.

*One who threatned to Indict an honest Non-conforming Minister, was suddenly taken by Death, and so prevented in his Design.*

We have receiv'd certain Information from very credible Persons, that about the time last mentioned, the Mayor of *Bridgenorth* in *Shropshire*, did very sharply threaten the Minister of that Town, who is a godly Non-conformist, that if he did not presently Conform, he would have him Indicted the next Sessions; but God prevented him, for he going to walk in the Fields, was suddenly taken very ill, and within a day or two after at the most, died, and so could not put his threatning in execution at the Sessions, which followed not long after his Death.

## XII.

*A great Reviler and Persecutor of Good Men, taken away suddenly by Death.*

Much about the same time, one Capt. *Rand*, a Sea Captain, (who hath been publickly taken notice of as a Man of a most debauched and vicious Conversation, but especially he was observed to be a notorious Reviler and Persecutor of Non conforming Ministers and People) as he was upon a *Lord's Day* in the Chappel at *Shadwell* in *Stepney* Parish, was suddenly and strangely smitten with the hand of the Lord, which made him cry out and roar in a strange and unusual manner, in the Congregation, out of which he was immediately carried, and within a very short time after died.

## XIII.

*A sad Judgment befalling a violent Railer against a godly Non-conforming Minister.*

Not long after the time last mention'd, Mr. *Ince* the Faithful able Minister before spoken of, was by Violence and Oppression driven out of his Living, and the Malice of some of the Inhabitants being so great against him, meer-  
ly



ly for Righteousness sake, it was not judged safe for him to abide in the Town any longer, whereupon he resolv'd suddenly to remove to some other place; and in order thereunto, Wagons were provided to carry away his Goods, which one Mr. *Moullins* (an Inhabitant of the said Town of *Dunhead*, and a great Enemy to Mr. *Ince*) seeing, the night before Mr. *Ince*'s departure, express'd a great deal of Joy at it, and did openly speak words to this effect; *To morrow when this Ince goes away, I will keep the Merriest day that ever I kept at Dunhead*: But when the morrow came, the Lord by a sad hand of Providence quite changed the Scene, and made him keep one of the most sorrowful days he ever kept in his whole Life before; for that day going forth in the morning with his Cart, his Foot slipt, and falling down, he was not able suddenly to recover himself, and the Wheel of the Cart went over his Leg, and bruised it very sorely, so that he lay all that day in extream pain and dolor; at last it Gangren'd, and after two or three days extremity of Torment, he miserably ended his Life. This also is publickly known to be a certain Truth, and no doubt made of it by any that liv'd thereabouts.

### R E M A R K S.

Here are three other Stories much of the same Stamp, as relating altogether to the Punishment of persons accused of Reviling and Persecuting *Non-conformist Ministers*. The first tells us of a Man dying suddenly, only for Threatning a *Minister* with the Law, if he did not Conform; And in the second, another person happening to fall very ill, and being seiz'd with Torturing pains (perhaps the Collick) and dying soon after, his Death must be attributed to his having been a Reviler and Persecutor of *Non conforming Ministers and People*. Strange and vain Suppositions! For a Sett of People to make themselves thus, as it were, the most intimate and familiar Favourites of *God Almighty*, as to engage him upon the least Occasion in their Quarrel, which, as it seems, can't be reveng'd with less than the Death of the pretended Offenders. If you are not fully satisfy'd with the Truth of it, they give you another Instance of it in the Third, *Numb. 13*. Here a certain Person Rejoycing only at the Departure of *faithful Minister* (his Enemy) and telling his Friends, that he would be merry that Day when he left the Place, had the Misfortune the same day to have his Leg broken by a *Cart-Wheel* running over it; I can't for my Life see what Coherency there is betwixt an Accident of this Nature, and the being an Enemy of a *Non-conformist Minister*, and consequently being glad at his Departure; unless they will insist upon the Circumstances of the Time, it happening the same day: But since by the Natural Course of things, our persons are at all times expos'd to a thousand Casualties, why might not such an Accident befall a Person as well on that, as on another day, without having recourse to the *sad hand of Providence*; which, as it is most certainly hid from Humane Eyes, so I can't but once more admire at the Forwardness of the Compilers of these Relations, for having recourse to it upon all Occasions, to serve their own Turn, without the least Regard to those of another Perswasion. The Death of the last mentioned Person, as it proceeded from the Gangrening of the affected Part, so it may perhaps be attributed to the Neglect or Unskillfulness of his *Country Surgeon*; And tho' I won't deny but that God inflicts frequently his *Temporal Punishments* upon the *Wicked* by *Natural Means*; yet I can't agree with them in the *Application*, as if every one was at Liberty to

Judge



Judge of the Effects of such *Casualties*, depending on *Natural Causes*, as immediate Effects of *God's Anger*, according as it suits best with his *Opinion* or *Interest*.

## XIV.

*A sad Judgment of God upon two false Witnesses against a Godly Non conforming Minister.*

Much about the same time, one Mr. *Ince* a godly faithful Minister at *Dunhead* in the County of *Wilts*, was by the false Oaths of two malicious Persons in the Parish ( instigated by another, whom we shall have a sad occasion to mention hereafter ) bound over to appear at the Assizes ; but before the time came, one of these Witnesses was stricken with a sore Sickness, at which time he was very much troubled in his Spirit for his wicked purposes, and design to testify falsely against that good Man, he expressed hearty Repentance for it, and immediately dies.

The other whose name was *Thornes*, being desperately harden'd in Sin, notwithstanding the Signal Judgment of God upon his fellow Persecutor, appears at the Assizes ; and swears most falsely and maliciously against Mr. *Ince*, upon which he was cast, and according to our best Information, was Fined about forty or fifty Pounds ; immediately after which, as this miserable forsworn Wretch was returning home from the Assizes, there arose a Pimple in his Cheek, which soon after turn'd into a Cancer, and by degrees did eat further and further into his Cheek, till at last, after he had endured many very sharp and tormenting Pains, it killed him. This is a thing publicly known, and the truth of it not at all questioned by any in those parts.

## R E M A R K S.

This Account would questionless bear the greatest Weight of any I have seen as yet in this Treatise, were the *Matter of Fact* prov'd duly in all its Circumstances ; Perjury, which defrauds a Man of his *Reputation*, *Livelihood*, *Estate*, and sometimes of his *Life*, is a *Crime* so Abominable, both in the Eyes of *God* and *Men*, that it is no Wonder if God fixes peculiar *Marks* of his *Wrath* on those that are guilty of it, as the *Law* of *Men* makes them the publick *Scandal* and *Reproach* of *Mankind* and *Civil Society*, without any regard to the *Qualifications* of the Persons unto whom the *Injury* is done : But since in most of their Relations, they endeavour to engage God Almighty and his Judgments in behalf of *Non-conforming Ministers* and their *Party*, they ought to have been more *Clear* and *Perspicuous* in the Particulars of these Accounts, it being an undoubted Rule in Law, that no body can be both a *Party* and *Judge* ; and all the Proofs a Man can alledge in his own behalf, depends barely from the Probability of the Circumstances, attested by others. Had the Compilers of this Treatise made due Reflections upon that *Maxim*, they would not so frequently have laid *Perjury*, *Subornation of Perjury*, and such like other *Enormous Crimes*, at the *Door* of their *Neighbours*, without giving some *Convincing Proofs* thereof to the *Reader*, besides their own *Assertions*. For, supposing some may be so charitable as to believe their *Intentions* as real and sincere as they express them in their *Preface*, there will be not wanting such as will look upon many of these Narratives as *Invectives* against the *Church Party*, and inserted on purpose to inveigle the *People* into a *Belief*, that God having taken the *Non-conforming Clergy* in a peculiar manner under his Protection, those who opposed them, were sure to meet with his



his Judgments; These are the Thoughts, I say, which will be harbour'd by many upon this Point, and not altogether without some probability, considering that these Relations were publish'd in 1662, at a Juncture when the *Episcopal Clergy*, after the *Restoration* of K. Charles II. began to Repossess themselves, of what had been taken from them during the *Civil Wars* and *Troubles*, by *Sequestrations* or other *Illegal Means*. To avoid the danger of those Shelves, the Compilers ought to have put all Objections relating to the Truth of the Matter in all its Circumstances, beyond Contradiction, by inserting the *Names*, *Qualifications*, and *Places of Abode* of such Persons, as being *Unbias'd*, and of a *Sound Judgment*, had been Eye and Ear-witnesses of the *Matter of Fact*. For instance, in the present Case, two Persons are charged with *Perjury*, and a third with *Subornation*. To clear this Point in the Eyes of the Judicious World; As to the first person, it was absolutely requisite, that his *Name* and *Character* should have been mentioned, as likewise the whole Case with all its Circumstances, fairly stated, and Attested by Credible Persons, wherein he was supposed to have given his false Evidence; since the Binding over of the *Non-conforming Minister* to appear at the Assizes, was, questionless, grounded upon the Depositions of Both. The next Branch relating to this pretended *False Witness*, is his being *troubled in Spirit*, and expressing his *Repentance* upon his *Death-bed*: To put this also beyond all Contradiction, they ought to have related the *Method* or *Means* used, or what other Circumstances happen'd, which occasion'd or produced this *Change* in his *Mind*; and as the Expressions of his hearty Repentance of such a Villany (if *Sincere* and without *Compulsion*) either were or might have been made in the Presence of certain Judicious Persons, so their Attestation in the Matter would have been of the greatest *Moment*, to convince the *World* of the Truth thereof. The *Name* of the second *false Evidence* is Inserted, 'tis true, with a very bad *Character* annex'd to it; which, however he deserves, and a great deal worse, had they in this as well as in the preceding Person, prov'd the *Charge* against them, under the before-alledg'd Cautions and Circumstances; But the *Non-conformist Minister* being Cast and Fined at the Assizes upon his Oath, the *Presumption* will be for the *Evidence*, of his having Sworn the Truth, till he be Convicted of *Perjury* by the *Law*, or at least till the *Crime* laid to his *Charge*, be prov'd otherwise by *Undeniable Witnesses*, and other *Circumstances*. What is alledg'd here concerning a *Pimple* arising in his Face *at his very Return from the Assizes* (which turn'd to a *Cancer*) ought to have been made evident, in reference to this peculiar Circumstance, which in all probability might have been most conveniently done by a Certificate from the Person that had him under his Cure; For, the *Cancer* being a very unaccountable Disease, which often escapes the Insight of very Judicious Practitioners, should it have happen'd in this Case (as it frequently does) that the *Cancer* lying conceal'd, or at least undiscovered before, did now break out in his *Cheek*, the whole *Miracle* would fall to the Ground, and there would be no more in the whole Story, than that a certain Person, suspected by some of having taken a false Oath, died not long after under the Tormenting pains of a *Cancer*. They seem for their Justification to appeal to the general Vogue of those living thereabouts; but this is too weak a Foundation-Pillar whereupon to raise our Judgment of the most abstruse Abyss of Divine Providence; and which by the daily Experience of its

Falsity,



Falsity, is long ago exploded by the *Knowing World*: Taking it for granted that the *Intentions* of the *Compilers* of this Treatise be as sincere as they would make them; yet I hope they won't exempt themselves from being subject to those Frailties, common to all Mankind, which is, *To be easily blinded in Matters relating to our selves*, either out of *Self-Love, Interest*, or some other *Passion*, which I am afraid they are not altogether exempted from, since in this as well as several others of their Relations, they have frequently recourse to the *Publick and General Knowledge*, without mentioning any Persons proper to attest the Matter in question, under its due Circumstances, and consequently the Narrative seldom comes up to what the Title intimates, which is commonly *Sad and Dreadful Judgments* of God, against the Persecutors of *Non-conformists Ministers*. I have perhaps dwelt too long upon this Account, but the Subject Matter being common to most of the *Narratives*, the Argument will serve, in certain respects, in Answer to the Rest.

## XV.

*An Episcopal Parson who was active in Indicting a godly Non-conforming Minister, was murdered by a Distracted Man of his own Family.*

At the Summer Assizes last holden at *Bury in Suffolk*, on the 29th of *July*, 1661, one Mr. *Ashborn* Minister of *Norton*, not far from *Bury*, did Indict, or cause to be Indicted, Mr. *Taylor*, a godly able Minister in *Bury*, upon the Statute of the 15 of *Q. Elizabeth*, against Conventicles, for meeting with some honest People to pray and Worship God. The Indictment was found by the Grand-Jury, and the same day or the next day after, while the Assizes yet continued at *Bury*, the forementioned Mr. *Ashborn*, was going home from a Gentlemans House where he dined that day, through a Meadow, not far from his own House, where met him one Mr. *Ward* (who had been Distracted, and was sent to the said Mr. *Ashborn* for Cure (who it seems was famous in the Country upon that account) and was now become very sober, and carried himself very civilly and orderly, and was suffered to go without any keeper) the said *Ward* fell upon Mr. *Ashborn* in the Meadow, and with his own Fork which he then had in his hand, he thrust him through the Neck, and got him down upon the Ground, and then with Mr. *Ashborn's* own Knife, which he pulled out of his Pocket, he Wounded him in several places and left him dead; Mr. *Ward* was immediately apprehended and Committed to *Bury* Goal, and no question before this time, hath answered the Law for the Murder he committed.

## R E M A R K S.

Here you meet with a higher Strain; In the preceding Relation, two supposed false Evidences against a godly faithful Minister, undergo the *sad Judgment of God*; but in this an *Episcopal Parson* is kill'd by a Madman, for having Indicted only a godly and able *Non-conforming Minister*, for keeping a Conventicle. Blessed People! who have thus far Insinuated themselves (in their own Opinion) into the Favour of God Almighty, as that the least thing done against them, must be punished by his Peculiar Judgments. I don't speak this in the least to defend or encourage Persecuting Principles in Religion, and it were to be wish'd that some *Church-Men* as well as *Dissenters*, had shewn more Moderation in this Point, in their several Turns, when it was in their Power to hurt one another; To rehearse the Particulars whereof,



whereof, as it is beyond our scope, and would serve only to widen, and not to stop the Breach, so I am willing to pass by in silence. However, I can't on the other hand but observe, that it will seem very hard to the greatest part of Mankind, that a Man overway'd by a too forward Zeal only for the Religion he professes, and taking a due Course of Law (as then Establish'd) against those, whom, questionless, he judged its *Enemies*; should I say, for the sake of such a mistaken *Opinion*, be exposed to the immediate Vengeance of God! I am afraid these Gentlemen out of *Partiality*, intrude themselves too far into the *Hidden Secrets* of *Divine Providence*. What makes me shrewdly suspect the Matter, is, that as they always give to their *Non-conforming Ministers* the Epithets of *godly, able, faithful*, and such like, the *Episcopal Clergy* is generally Dignified by them with quite contrary *Names*; But what I admire most of all, is, that among the many Relations inserted of *God's Judgments* (which happen'd in a little time) to fall upon the Persecutors of the *Non-conforming Ministers*, there should not be one, which has the least Relation to the *Sufferings* of the *Episcopal Clergy*, during all the Time of the *Civil Wars* in these Kingdoms, and the Punishments inflicted by God's hands upon their *Persecutors*. To say they were not persecuted, is to deny things transacted in the Face of all the World; To say that they were all *Ungodly Men*, and deserv'd not God Almighty's peculiar Care (as their Ministers did) is an Assertion so full of *Presumption, Vanity, and Uncharitableness*, and so contrary to Truth, as not to deserve any farther Reflection.

## XVI.

*A Person killed, and others hurt by Lightning, when they were engaged in a Drunken Meeting.*

At *Wanford* in *Suffolk*, on the 30th of *July 1661*, one *Mr. Absolom*, an Inhabitant there, provided a Barrel of extraordinary Strong-Beer for his Landlord, *Sir. John Rouse* a Parliament-man, and some other Company, *viz.* *Captain Lemon, Mr. Dougate, Mr. Terril*, and others; they all met at the said *Mr. Absolom's* House, about two of the clock in the afternoon, the day beforementioned, they drunk very freely, being met together for that very purpose; and when they were in their Cups, they began to revile and rail against some honest Christians, who lived not far from the place, and did indeed in that humour, very severely threaten all the *Phanaticks*; and as one of the Company hath confessed, they begun a very strange and unheard of Health, it was so horrid that the Gentleman would not name what it was, but cryed out very bitterly against it, and *Sir John Rouse*, who began it. And as they were thus *Blaspheming God*, railing against his People, and abusing themselves and the good Creatures of God, the Lord sent a great Storm from the South-east, and with it a very dreadful clap of Thunder, which was a Warning piece to them; and within a quarter of an hour after another, and with that a terrible Flash of Lightning, which came down with so great force upon the North side of the House, that brake thorow the Tyles and came into a Chamber which was over the Room, where the Persons beforementioned were Drinking and Revelling, it shook in pieces the Bedstead there, and then came down into the lower Room where the Gentlemen were; it threw one of them upon the Table, and wounded and bruised another of them extreainly, that he was forced to keep his Bed a



great while after ; it struck a third of them dead, who was burnt as black as a Coal ; and as the Jury affirmed, was the saddest Corps that ever was beheld ; all the rest so afrighted and amazed, that they were for the present as dead Men : After this it went out at the South-side of the House, and made as great a breach there as it did upon its entrance, on the other side of it. This is a Story so publickly known to be true, that none in the Country hath the Impudence to question it : Only we do earnestly beg of the Lord that one Evidence more of the Truth of this Relation may be added to the rest, that the Gentlemen who are the Survivors of this Eminent stroke from Heaven, may understand and be sensible of the meaning of it, and speedily repent and reform, lest God reserves them to be more signal Examples hereafter of his Wrath and Vengeance.

### R E M A R K S.

I think this is the first Relation, which in a peculiar manner, seems to have respect to that of Disposing of People to Judgment, to Repentance, which in the *Preface* is asserted to be the Design of Publishing this Treatise, tho' you may observe by the by, that for fear of receding too far from their former Method, they thought fit by a side Wind, to bring the *Fanaticks* into the Game. Supposing the Matter of Fact to be true in all its Circumstances, especially in reference of what is alledged concerning the *Blaspheming of God* (whereof the Compilers make themselves the only Judges, without inserting the least Particulars, the whole may serve as a Warning to others, that God sometimes makes use of Natural Means, to terrify and punish Sinners, in order to reduce them to a due Consideration of their Duty.

### XVII.

*Several Persons who were active against the coming of a godly eminent Minister at Leeds, died suddenly.*

By Letters bearing date July 22, 61, from very credible Persons Inhabitants of *Leeds* in *Yorkshire*, we are assuredly informed that at the Sessions of the Peace, holden there, a little before the date of the said Letter, many honest sober men, who would have brought in Mr. *Edward Bowles* of *York* to be Minister there, were indicted. Four Men did swear a Riot against them, and within less than four days immediately following, three of them, being young, lusty, and healthful men, were suddenly cut off by Death, the fourth lay also in a sad manner, and it was expected also that he would die presently ; but whether he hath since recovered or no, we have not heard.

### R E M A R K S.

Here is another Touch upon the old Harp and of the same Tune ; We have had Instances of several Sorts of Punishments fall'n upon those, who have born false Witness against, who have Indicted, nay who have but spoke irreverently of godly *Non-conforming Ministers* ; but in this Account, no less than four Persons, all *Young, Lusty and Healthful Men*, are suddenly cut off by Death, for Opposing the coming in of one godly Minister. They tell us they swore a Riot against some *Sober Men*, who would have brought in this *Non-conforming Minister*, without mentioning whether falsely or not ; but in all probability upon very good Grounds : For, had it been otherwise, they would not have been sparing in mentioning it. If then they swore to the Truth of Matter of Fact, what room pray is there for a *Supposition* of an *Extraordinary Punishment*. These Gentlemen would have done very well to have



have inserted the *Names* of those *Inhabitants*, that writ the *Letters*, that so other People as well as they might have been Judges of the Truth of the Story.

## XVIII.

*A Young Man drowned when he was swimming on the Lord's Day.*

On the 21th of July 1661, being the *Lord's Day*, a young Man an Apprentice in *Holbourn*, neglecting the Work which the Lord hath enjoined us on that Day, went upon his Pleasure down to *Redriff*, and at two of the Clock in the Afternoon, when the People were going to the publick Assembly, he went to Swim in the River of *Thames*, where as it is conceived, the Cramp took him, and before he could get any help, he was drowned.

## XIX.

*An Episcopal Parson killed by a fall from his Horse when he was drunk.*

About the Month of June, or July 1661, an Episcopal Parson living about *Brentwood* in *Essex*, being in that Town on a Fair or Market-day, did there drink to a great Excess, insomuch, that as he came home at night, he fell from his Horse, and by that Fall was killed and taken away in his Sin. This is a thing notorious in these Parts, and no dispute amongst any of the *Inhabitants* there concerning the Truth of it.

## REMARKS.

These two Relations having nothing Extraordinary, we will make only this short Observation upon them; That, as the first is an Accident, which too frequently happens on *Sundays*, when Apprentices and others that have constant Employments during the Week, spend their Time in the Water during the hot Season; so the second, being the Effect of *Drunkenness* in a Person, who in his Station ought to have given a much better Example to others, ought to serve as a Warning to the rest of the same *Function*, to deter them from such like *Excesses*. I can't however but take notice by the by, that the better to clear themselves of being reputed Partial, they might have inserted also some Instance or other of the Trespasses of *Dissenters*; since I imagine they would scarce shew so much either of Vanity or Partiality, as to assert, that they have no Instances of that Nature among them.

## XX.

*A young Man who was active in abusing the Solemn League and Covenant, was smitten immediately by the hand of the Lord.*

According to our best Information on the 23d of April, or the 29th of May 1661, when the People of *Grantham* in the County of *Lincoln*, were assembled at the Bonfires, which were made in that Town, a young man was very forward in abusing the *Solemn League and Covenant*, and did hang it up upon a Sign Post, or Gibbet provided for that purpose. It pleased the Lord immediately to strike him with a Sense of what he had done, and as he is worn away to nothing but Skin and Bones: and whether he is now living or no, we can give no certain account.

## REMARKS.

To rail, or to revile, to persecute (as the Compilers are pleas'd to term it) a *Non-conformist* godly Minister, to Indict him, to be a Witness against him, nay even to take possession of what belong'd to a Man before, are (as they will have it) such detestable Crimes, as must infallibly be attended with God's immediate Judgment upon those that attempt any thing (tho'



never so justifiable in it self) against God's pretended Favourite Servants. Hence it is, that you see their Enemies, some to *break their Necks*, some to be *Drowned*, some to be *struck by Thunder and Lightning*, and some to be *taken off by other Fatal Accidents*. These are the Miracles wrought (and that in a little time) by the *Saints upon Earth*, or rather by the *Earthly Saints*; A rare Stratagem indeed, to deter Mankind from touching their *Copy-Hold*, at a juncture when the Face of Affairs being changed, the *Episcopal Clergy* began to make use of the *Jus Tilonis*, and *Reputundarium*, i. e. To retaliate upon the *Non-conformists* their former *Injuries*, and to retake Possession of what had been taken from them before. However hitherto these Gentlemen thought fit to keep themselves within the Compass of the Persons Benefices, and the exercise of the *Religious Functions* of the Non-conforming Ministers, but in this Relation they mount higher; The holy and pious *Solemn League and Covenant*, which was the Foundation-Pillar on which they built all those *Monstrous Projects*, which caused all the *Miseries and Devastations*, during the *Civil Troubles* in these Kingdoms, can't be affronted by a young Lad, without feeling the heavy and immediate Effects of *Divine Vengeance*! I can't forbear upon this Occasion, to be (very Frank with these Gentlemen, and to tell them, that, if they expected a Relation of this Nature to pass for Current (notwithstanding their *Protestations*) in all its Circumstances with the sensible Part of Mankind, they must have alledg'd more *Convincing Proofs*, than what proceeds from *their best Informations*; and, since in this, as well as in some other Accounts inserted in this Treatise, they have out-done most of the *Popish Legends*, they will for *Good Manners* sake, not exclaim with so much *Bitterness and Violence* (as they used to do) against their pretended *Miracles*.

## XXI.

*Two Witnesses against a godly Non-conforming Minister, the one killed the other.*

About the middle of *April 1661*, one Mr. *Revel* Minister of *Uval* in *Cornwal*, being much maligned by some malicious Neighbours for his Aversness to the *Service Book*, was by them Indicted at the Sessions for some *Seditious Words*, pretended to be spoken by him. Two persons especially were depended upon to make Oath against him, and to prove the Indictment. But before the time of the Sessions was come, there happen'd to be a Meeting of several People to make Merry (as they call it) at or near the Town before-mentioned; Several of them continued together drinking and rioting all the night; amongst them were the two intended Witnesses, against the said godly Minister; and in discourse together about their Manhood, they began to quarrel, and the one challenged the other to wrestle with him, which was accepted, and the Challenger was thrown by the other, which did so provoke him, that arising from the ground, he laid hold on a Rapier which was in the hand of one of the by-standers, and therewith immediately killed his fellow-witness, and forthwith fled for his Life, and according to our best Information, hath not since been heard of. By which Providence the further prosecution of Mr. *Revel* fell to the ground, and so an innocent person was preserved by this eminent hand of the Lord against his malicious Prosecutors. Of the Truth hereof we have receiv'd clear and sufficient Testimony from persons of Prudence, and unblemish'd Reputation in those Parts.



## R E M A R K S.

Here is a repeated Instance of the Misfortunes fall'n upon two persons, who intended to prosecute a Non-conforming Minister, for his *Aversedness* to the *Service-Book*. These two persons are not accused of any Design of *Perjury* against a person, who stood Indicted for *Seditious Words* spoken by him, so I can't see how this Case can be apply'd to what they infer thence at the latter end of this Relation, viz. That by *Providence* and by the eminent hand of the Lord, an innocent Person was preserved: For, had he been actually as innocent as they would make us believe, the Witnesses intending to make Oath against him, must have been forsworn Wretches, which, if they could have been prov'd to be, no question these Compilers would in this place as well (as they have done in several others) stretch't the point to the utmost, to clear the Innocence of a *Non conforming Minister*, either by undeniable Matter of Fact, or at least by some probable Circumstances, attested by credible and unbiass'd Persons. But this being not done, I hope they will pardon us, if we can't be so fully persuaded of his Innocency, as to imagine, that God's Providence had in a peculiar manner, a hand in his Deliverance; but that the *ill Chance*, and perhaps also *God's Punishment*, that befell these two intended Witnesses before the Tryal of the said Teacher, must be considered as an Effect or Consequence, of their *Rioting* and *Hard Drinking* all night, which made them first enter upon that foolish Dispute about their Manhood, and afterwards raised in one of them a *Spirit of Revenge*, to such a pitch, as not to be satisfied without the *Murthring* of the other. In the whole, I see nothing like a Miracle here, such like Disasters, occasioned by the irregular Living, and excessive Passions of Men, are so frequent, that they can't in the least be reckon'd among Miraculous Accidents; no more than the Deliverance of the *Non-conformist Minister* from his Prosecution, since we often see the worst of *Miscreants* escape condign Punishment, by some Accident or other, befalln those, that were to be Witnesses against them.

## XXII.

A Canonical and Conformable Parson who had uttered a false and lying Divination, was smitten with a Cancerous Distemper in his Mouth and Throat, whereby his Tongue Rotted in his Head, by which means he soon after died.

At Stradgwell, or Stradishal, in the County of Suffolk, one Mr. William Proctor, a Canonical Conformable Priest, who was formerly Ejected thence upon Articles of Scandal, as Drunkenness, Suborning to Perjury, &c. since the late Revolution, was restored to the said Place and Living of Stradishall again, where in his room, one Mr. William Folkes a very able godly Minister, had been long settled by Sequestration; whose abode and stay there was much desired by the Inhabitants, who, that they might enjoy the Gospel by his Ministry, profer'd a considerable Maintenance to the said Mr. Proctor, upon condition he would keep to his other Living (whereof he was then possess'd) and not displace the said godly Minister whom they so desired. - But he totally rejected this fair Proposal, and did force himself upon the People without their Consent, pretending that he had a Revelation for it, and that it was Revealed unto him that he should come into his Living of Stradishal again, and should enjoy it so long as he had been ejected out of it, which was about 16 Years. But in a short time after, about the Month of March or April 1661, it pleased the Lord to smite him with



with a Cancerous Distemper in his Mouth and Throat, so that his Tongue (which had uttered this Lying Divination) Rotted in his Head, whereof he died before half a Year was expired. The truth of this is attested by most of the Inhabitants of the said Parish, who were both Eye and Ear-witnesses of several Passages in this Relation.

### R E M A R K S.

We are now come to a downright Quarrel betwixt a *Canonical* and *Conformable Parson*, and a *very able and godly Non-conforming Minister*. And which of these two do you think, is likely to prove the best Man? I could have told you without looking far into the Relation, that it was the *Last*; For, the Gentlemen who were the Compilers of this Treatise have carefully avoided to give us as much as one Instance to the contrary. You will perhaps wonder, how the *Canonical Minister* came to have the worst on't, since it seems, he only challenged what had been his 16 Years before, and was accordingly restored to his Living. Hold, says the *Non conformist Party*, he was Ejected for *Scandal, Drunkenness, and Suborning to Perjury*; but this ought to be proved by unquestionable Evidences, since his Restoration seems to intimate the Contrary, it being more than probable, that the *Non-conforming Minister* and his *Party*, would not fail at that Juncture, to alledge these things in Opposition to his Restoration. But, reply they, he got the Better of us (by a pretended Revelation) before the *World*, tho' not before *God*. For the *Lord did smite him with a Cancerous Distemper, whereof he died in half a Year*. It is a Riddle to me, how a Man of such a Character, as he is represented by them, in the beginning of this Relation, should have such an Influence upon the People, as to make his pretended *Prophecy* pass current among them; certainly they had a much better Opinion of him, and consequently their Accusation rests upon as slippery Foundation, as the Consequence they draw thence, of his being smitten by the hand of God; what convinces me the more in this Point, is, that the *Cancer* being (for the most part) a lingering Distemper, and appearing *Proteus-like*, under various Shapes before it is truly discover'd (unless by a very Judicious Physician or Surgeon) it is very probable, they might be misled into an Error, that the *Cancer* broke out about the time mentioned in the Relation, whereas it had lain undiscovered for a considerable time before, and consequently there is nothing that resembles a Miracle in the Case.

### XXIII.

*Some New Conformists taken away suddenly by Death.*

Several Ministers, to the number of six or seven, who lived not far from *Chichester*, in the County of *Sussex*, renouncing their former Ordination and entering into Episcopal Orders; and in other particulars also, shewing their sudden Zeal for Conformity, were in a very short time after taken away by Death, to the astonishment of the Inhabitants there, who took great notice of the hand of the Lord in that passage of his Providence.

### XXIV.

*Five New-Conforming young Ministers, who lived near together, were all suddenly taken away by Death.*

Also in *Dorsetshire*, and not far from *Dorchester*, five young men, very eager and hot Conformists, who were newly settled in Livings near each other, were suddenly, and almost altogether, taken away by death: which



is very much observed and spoken of by the People in those parts, where it is easie for any one to receive Satisfaction about the truth of the Relation.

## XXV.

*A Minister heretofore forward for Reformation, and suddenly turn'd Conformist, was struck with Frenzy and Madness, and remains still in the same Condition.*

One Mr. Allen a Minister, who had a Living near a Town call'd Godliman in Surry, where he was very well accepted amongst the People, and seemed to be very zealous for Reformation against Superstitious Episcopal Conformity: but being overcome by some Temptations, began to Conform; and had no sooner done it, but his Conscience began to fly in his face, and he lay under very great trouble and anguish of Soul, and grew exceeding melancholly, which ended in perfect Distraction, and according to our best Information, he continues raving mad to this day, and is become a burden to himself, and a sad Spectacle to all his Friends and Acquaintance; but we hope an Example to all, to engage them to take heed of the least Violation of Conscience, tho' it be to preserve either Life or Livelihood in this World.

## XXVI.

*While a Canonical Parson was upon his Knees eating the Consecrated Bread, the Ground sunk under him, and he fell in up to his Middle.*

By Letters bearing date the 3 of February 1661, we are certified by very good hands, that not far from Dorchester, a Conformable Parson, was, according to the Canon, Celebrating the Sacrament of the Lord's Supper, and while he himself was down upon his knees eating the Consecrated Bread, the Ground sunk under him, and he into the same down to his middle, to the Astonishment of those three or four Communicants who joyn'd with him at that time. This is much talk'd of, and smil'd at by many, because it was his Wives Grave, which he kneeled somewhat too heavy upon.

## XXVII.

*A New-Conformists Wife drowned her self in a Pool.*

Much about the same time, Mrs. Oake the Minister's Wife of Clifton, in the County of Dorset, who is a New-Conformist, leaped into a Pool, and drowned her self: The truth whereof is confirmed by Letters from Persons of unquestionable Reputation, who are of the Neighbourhood.

## REMARKS.

These several preceding Narratives or Stories, relating to divers Ministers who Conform'd to the Church of England, being a Continuation of the former Collection of Matters of the same Nature, appear to be undeniable Instances of what I had occasion to hint at before in divers passages of our Remarks, viz. That unless they shew'd more Impartiality in reference to the Church of England, in their Relation, they would (notwithstanding all their Solemn Protestations) not escape the Just Censure of the unbiass'd Reader. They are so far from pursuing this Method in these as well as in most of the ensuing Accounts concerning the Judgments of God, &c. that on the contrary, they now make the Returning of a Man to the same Church, in which he was happily Educated, and from which he had been perhaps misled by Weakness or the Insinuations of a Beguiling Generation; or the Conforming of a Person upon better Information or Considerations, a Crime, not to be expiated, with any thing less, than the Peculiar, Visible, and Immediate Effects of God's Ven-

geances.



geance. They had hitherto kept within certain bounds of Modesty, by cou-  
ling their *Furious Zeal* against the *Church of England*, under various Crimes,  
such as *Perjury*, *Subornations*, are laid to the Charge of its Ministers and Pro-  
fessors; but now finding the poysoned Bait greedily swallow'd by the *Giddy*  
and *Ignorant Multitude*, they judg'd it seasonable, to take off the *Mask*,  
and bare-faced to Assert, that the Conforming to the *National Established*  
*Church*, is to be plac'd in the same Rank with the worst of Crimes.

To put this beyond all Contradiction, we need but to look back into the  
words of the *Preface* ( prefix'd to these last Relations ) wherein they are so  
far from *Disguising* their Design under the Vail of bringing others to Re-  
pentance, and making this the main Aim (under most *Solemn Imprecations*)  
of publishing these Relations, that they launch out into most bitter Expres-  
sions, and unaccountable Invectives against such as after the *Restoration*, did  
Conform to the *Church of England*. They stile them *Renegadoes*, who against  
all Principles of Light, Conscience, and Ingenuity, have received the Mark of the  
Beast, at least in their right Hands, if not in their Foreheads also, and have most  
shamefully deserted their Colours. They stile the Rites and Ceremonies re-  
ceiv'd and used in the *Church of England*, the most *Ridiculous*, *Exploded*, and  
*Obsolete*, *Superstitious Popperies*, they compare those that Conform to it (after  
the *Restoration*) to *Judas* and *Julian the Apostate*; and assert boldly and po-  
sitively, That the Lord hath made several of them (upon that account) very pub-  
lick and eminent Examples of his sore Displeasure, and hath set them up as so ma-  
ny Sea-Marks, that the rest of their Brethren, with all others, might see and fear,  
and avoid the Rock upon which these Men were split, and so have made shipwrack of  
Faith and of a good Conscience. It is almost surprizing, how a Sett of People that  
pretend so much to *Charity* and *Peaceable Dispositions*, should have the Face,  
to act so far contrary to it, as to give most *Reviling Names* to the *National*  
*Established Church*, under the same Government whereof, they enjoy the  
Protection both in their Persons and Estates; and that for no other reason,  
but because they differ in some External and Ceremonial Parts, since it is  
agreed among them, that their Difference is not in any Essential Points of  
Religion. I would ask these Gentlemen, whether this favours not more of  
a *Furious Zeal*, and perhaps also of Self-Interest, than of a Real and Sin-  
cere Intention of Converting others? And whether it is possible, that to  
charge the Conforming Clergy with *having made Shipwrack of Faith and Con-*  
*science* in Matters indifferent in themselves, is the way to reduce them to  
the *Non-conformists Party*? If they will Reflect without Prejudice upon the  
Matter, they will be Convinc'd, they have taken a wrong Course, since it  
is not Railing and Invective Expressions, but Strength of Argument, ac-  
company'd with a mild and well-temper'd Disposition; that is likely to con-  
vince Mens Opinions, in their Erroneous Practices; How far, or whether  
at all, the Conforming Ministers after the *Restoration*, were guilty of any  
Error as to that Point, is not my Business to determine (that Part being to  
be left to every man's own Conscience) but this I think I may boldly say,  
that supposing the Non-conformists to be in the right, the Method taken by  
the Compilers of these Relations, appear to all unbiass'd Judges, adapted  
rather to Impose upon the Ignorant Multitude, who being influenced rather  
by Fear than the true Dictates of Reason, might consequently by such *Dread-*  
*ful Examples of God's Judgment* ( as they represent them ) be deterr'd from  
deserting



deserting the Non-conformist Party, at a Conjunction, when they lay under no small Temptations of returning into the Bosom of the Church, from which they had either been Inveigled or Snatch'd away before. This being the best, and, as I may say, the most Charitable Construction the Case will admit of, we must look upon these *Relations* like the *Legends* of the *Roman Catholics*, and that they thought fit to follow their Footsteps, in making use of what they call *Pious Fraudes*, or *Religious Cheats*, to keep the People in Awe, and that consequently the *Government* could not without Injustice be blam'd (as they seem to do both at the Beginning and Conclusion of this Treatise) for keeping a watchful Eye over the *Press*, to prevent its being usher'd into the World. This will appear more evident, if we cast but an Eye upon the *Relations* themselves. In the first they tell you of 6 or 7 Ministers near *Chichester*, who renounced their former Ordination, and entred into *Episcopal Orders*, and were in a very short time snatch'd away by Death. In the second, they tell you the same Story of 5 young hot Conformists, not far from *Dorchester*, suddenly, and almost altogether taken away by Death. No question but they inserted these Accounts, with an Intent to back their Assertion in the Preface, concerning the Proverb among the *Bohemians Hussites*; That if a man were weary of his Life, he need but attempt something against the *Piccardines* (for so they call'd them) and he should not out-live a Year: How far the Case of the *Hussites* might be compar'd or apply'd to theirs, I will not examine at present, but this I may affirm without Presumption, that in case they would have the Judicious Reader to draw any solid Consequence from thence in their behalf, they ought to have been much more Circumstantial in their *Relations*, and prov'd the whole by better Evidences than their own Assertion; In the third of these *Narrations*, they have, I must own, been more careful in this Point, by inserting the Name and Place of Abode of a certain Minister, who after having been very Zealous against *Superstitious Episcopal Conformity*, begins to Conform, turns Melancholly, and at last quite Distracted. I wish they had given us some certain Circumstances (attested by the Friends of the said Minister) shewing in what manner the *Trouble and Anguish* of his Soul, as the Effects of his disturbed Conscience, did manifest themselves, and by what steps or degrees it was raised, first to a *Melancholly*, and at last, to a *distracted Condition*. These things fairly represented, would have put the whole into a clear light; whereas without them, we can have only a confused Notion of a thing, which instead of *God's Peculiar Judgment*, as they would have it, may upon due Examination prove no more than the Natural Consequence of a *Melancholly Disposition*, which being heightned, and the Humour put into a Ferment by the *Insinuations* of others, that represented his pretended *Desertion* in the worst Shape, might occasion a *Total Distraction* in his Spirits. The 4th and 5th, as they are almost *Ridiculous* in themselves, so they must only serve as *Instances*, how ready they are to Embrace any thing that may serve their Turn; which is to Expose the *Ceremonies* of the *Church of England*. For I would fain know what Miracle there is in a Man's falling (whilst upon his Knees) up to the Middle into a Grave not very well cover'd; or in a Man's Wife drowning herself in a Pond, but that the least, nay even the most common Accidents, befalling a *Canonical* or a *New conformist Minister*, must be set up as a *Sea-Mark* of *God's Revenge* against them!



## XXVIII.

*A Minister, heretofore forward for Reformation, while he was Administring the Sacrament according to the Canon, was struck Dumb, and a Gentleman who was chiefly Instrumental to perswade him to it, struck with Madness.*

About the beginning of *March 1661*, one Mr. *Johnson* a Minister, who came out of *Ireland*, and was placed at a Town called *Lanckes*, or *Lancras*, near *Biddiford* in the County of *Devon*, was much importuned by the Parishioners, and more especially by one Mr. *Hutchins* (who did urge him with greater Violence than all the rest) to Administer the Sacrament in a promiscuous way, and according to the Canon. He for a while resisted their Importunity, and being a man very much for Reformation, and unwilling to gratify them in their demands, especially upon the terms which the Parishioners with so much violence insisted on. But at length he was perswaded to do it, and told them, that if they would buy Bread and Wine, he would administer it to them; which accordingly was perform'd on their part. And when the day came, he proceeded to the Celebration of the Ordinance; and while he was engaged in the work, or immediately after, he was smitten Dumb in the place, and so continues to this day: He only makes a noise with his Tongue, and seems to be desirous to speak, but cannot. The other Person, viz. Mr. *Hutchins*, who was so zealous in the business, was also at the same time bereft of his Senses, and went forth Cursing and Swearing, and remains outrageously Mad to this day. Such as were Eye-witnesses of this sad Dispensation, have given us assurance of the truth of it.

## XXIX.

*A New-conforming Minister strangely tempted to ride over a poor Woman in the Road, and so to wound her, that within a few days after she died.*

In the beginning of *March 1661*, one Mr. *Polewheele*, Minister of *Tavestock*, in the County of *Devon*, a very zealous Non-conformist, was charg'd by some violent and malicious Person, for speaking some Treasonable or Seditious words: To appease the Clamour that was hereby made against him, and to pacifie his Accusers, the next Lord's Day after, he read the Common-Prayer-Book, which, according to his expectation, prov'd an effectual Expedient to attain the end which he proposed to himself in doing of it. But the following Week, this man, upon occasion, Riding from home, over-took a poor Woman travelling on foot upon the Road; when he came up with her, he told her, he *must ride over her*: *Ride over me Sir*, said the Woman) *What needs that? The Way is broad enough for us both. That is all one* (said he) *I will ride over thee*: and then sets spurs to his Horse and bare her down, and rode over her indeed; and not only so, but gave her several Blows with his Staff, whereby she was so hurt and wounded, that within two days after the poor Woman died. Whether the Law hath proceeded against him the last Assizes, we have not as yet received any certain account.

## R E M A R K S.

Here you have two Stories much of the same Stamp with the former, viz. to shew that nothing but immediate Punishment of God, and that in a most peculiar manner, can attend those, who from being *Non-Conformists*, dare venture to be reconciled to the Ceremonies of the Establish'd Church; supposing we should agree with them in certain Respects, in what they assert.



sert in their *Preface* ; That as *Christ* is *Piorum Rupes*, i. e. *A rock of Refuge* to his People, so he is *Reorum Scopulus*, A rock of Revenge to *Persecutors* to split them in Pieces. I hope they will not have so much Presumption, as to make the Application for themselves, but leave the Determination of the same to unbiass'd Judges, unless they could prove beyond all Contradiction, that they were the *only true People of God*, and the *Conformists* the direful Objects of God's immediate Vengeance. To prove this, they will find a very difficult Task, and I am sure the Method they have taken in these Treatises, will evince nothing like it ; For, if they will needs insist upon the various Disasters and Accidents of *Humane Life*, befall those of the *Church Party*, and Interpret them (tho' with what Authority I can't see) as peculiar Judgments of God ; if, I say, they will represent those infallible *Marks* of God's Displeasure against certain People or Faction, I must ask them, Whether they can have Vanity enough to imagine that the Non-conformist Party has been exempted from such like Fatalities ? Had they not then but of late Years sufficiently felt the heavy hand of God's Judgments, when after an *Arbitrary Sway* and *Usurpation* of several Years, they at last, chiefly by their own Intestine *Fars*, *Divisions* and *Animosities*, brought about the Restauration of *K. Charles II.* and the *Church of England* ? As this *Grand Revolution* was attended with the *Overthrow* of their pretended Ecclesiastical and Civil Power (which thereby became precarious to their Enemies) and the *Ring-Leaders* of their *Faction* paid for it with their *Lives* (after a most Ignominious manner) so I can't imagine with what face they could obtrude upon the World, these Relations of God's pretended Judgments upon the *Conformists*, without making the least mention of such as related to their own Party. Since then according to their own Rules prescribed here, they can't be the Lord's People (because they have not been exempted from the Judgments no more than others) they will I hope excuse us, if we don't joyn with them in their Applications. What they tell us of a Minister who Conformed to the Church of England, being struck Dumb, will bear but little Weight, after what has been said, unless they had by undeniable Evidences proved the Matter of Fact, in that Circumstance especially, which relates to his being *Smitten Dumb in the Place while he was Celebrating the Ordinance* ; for since by the several indirect Ways and Methods made use of in many of the preceding Accounts, and sufficiently discover'd in our *Remarks*, they have forfeited all their Reputation of being Impartial, How can they blame the unbiass'd Reader, if he gives but little Credit to such like Relations, except they find the same to be attested by Witnesses of unquestionable Credit ? The same ought to be apply'd to Mr. *Hutchin's* Case ; Had these Compilers consider'd how many Stories of this nature are printed and publish'd, which upon enquiry prove either forged, or at least false in many Circumstances, they would scarce have presum'd to impose thus far upon the Credulity of the Judicious Readers, as to make them take their Word for it, unless they had been pleased to have inserted the Names, Places of Abode, and true Characters of *their pretended Eye-witnesses*. This will appear more evident from the following Account ( *Nov. 30.* ) which under the Circumstances it is related, is so ridiculous and inconsistent with Reason, that they ought to have produced a whole Troop of Witnesses, and those also of unquestionable Reputation, to make it go down with the more Understanding



Sort of People. How can it be conceiv'd, that a Man, who is represented even in the Relation it self, neither as Mad nor Drunk, should without the least Provocation given him, ride over a poor Woman on Foot in the Highway, and after that wound her with his Staff to such degree, as that she died in two days after. But what is more Surprizing than all the rest, is, that after so Barbarous and Notorious a Fact, the Law should not proceed against the Malefactor ; they themselves owning that *they had not as yet received any Account* of that Point ; But I think they ought to have suspended at least the Publication of this Relation, till they could have received such an Account, which would have put the whole Matter in its true light in all its Circumstances : which they having not thought fit to do, this Account must be put among the rest of those several others, wherein they manifestly betray their too forward Zeal and Design to brand the Church of England and its Ministers, with Infamy, to deter their own Profelytes, from joyning with them in *Communion*.

## XXX.

*A New-conformist upon discontent from what he had done against his Light and Conscience, hanged himself with his Surfingle.*

At a Town call'd *Kainton*, in the County of *Dorset*, not far from *Sherbourn*, one Mr. *Palmer* was Minister, who through the Importunity of some of his Acquaintance and Relations, was prevailed with to read the Common-Prayer-Book ; but afterward was filled with much horror of Conscience for it, and spoke to a Friend to go to some godly People, and intreat them to Pray for him ; and withal, signified to him the Cause of his Trouble : But his terrors and temptations encreasing on him, and falling into the very depth of despondency and despair, did either speak or send to his Friend to desist, and to say nothing of what he had told him ; and within a very short time after, *viz.* on the 7th of *March* 1661, did hang himself in his Chamber with his Consecrated Girdle, vulgarly call'd a *Surfingle*. This sad Story is publickly known throughout the Country, and hath afrighted and astonished many of our late New-conformists in those parts. But some, to palliate the business, have given out that his Troubles did not arise from any sense he had of the Evil of Conforming, but because he had lately laid out a great deal of Money upon a Purchase, which proved to have a very crack'd Title, and so was cheated of all his Money. Whether this be true *de facto*, yea or no, is not worthy of a dispute, but that it should be assigned as a cause of his discontent, and of what followed upon it, we can by no means allow, in regard of the sure and undoubted Evidence we have of the truth of the whole Relation abovementioned. However, it is agreed on all hands that he was a New-Conformist, and upon discontent, soon after he had practised his Conformity, did hang himself with his *Surfingle* ; which certainly is sufficient to startle any one whose Conscience is not seared with an hot Iron, that hath offered violence to his Principles, and for filthy *Lucre* sake hath received the Mark of the Beast on his Forehead, or in his right hand. And we hope that this and so many other pregnant Instances of the like nature, will be especially observed by all the Brethren in the Ministry, who have hitherto kept a good Conscience in that particular, as so many gracious and seasonable Warnings from the Lord ; yea, as so many certain Sea-marks to direct their course, that they may (notwithstanding all their Temptation) be preserved from



from splitting not only their credit and reputation, but the peace and comfort of a good conscience upon that fatal Rock of Conformity.

## XXXI.

*A zealous Non-Conformist, engaging to Administer the Sacrament against his Light, and his former Practice; was taken away by Death before he could perform his Promise.*

In the same Month of March 1661, one Mr. Knight, a Minister in *Sussex*, a zealous and stiff Non-Conformist, was by importunity, and for fear of loosing his Place, prevailed with to make a promise that he would in a promiscuous way, contrary to his former practice, give the Sacrament to the whole Parish at Easter following. When the day drew near, he was much perplexed in his mind, and expressed a great deal of trouble, that he should so far wrong his Conscience, as for fear of a little outward loss, to do a thing so vastly disagreeing to his present Light and former Practice, he languished and declined very much under the sense of his guilt herein, and it pleased the Lord to remove him by a seasonable death, before he actually discharged his engagement, the thoughts whereof were so bitter and dreadful to him, to the last Moment of his Life.

## XXXII.

*A Prelatical Parson threatening to trouble some honest men in his Parish for not coming to Common-Prayer, was taken away by Death before he could effect it.*

Much about the same time, one Mr. Wilcocks (a Conforming Episcopal Parson in *Sussex*) hearing that one in his Parish (whose Name on purpose we omit) had said, he would not eat any of Wilcocks his Porridge; his meaning was, he would not hear any of his Common Prayers, did sharply reprove him for using such rude and defaming words, of so holy and perfect a Platform as that was; and withal told him in a menacing way, that before he was a month older, he would make him, and all the rest of the Phannatick Non-Conformists in the Parish, come to Divine Service, or suffer the severest Penalties which the Law in that case had provided. But it pleased the Lord that before the time which he assigned for the execution of his threats was expired, he was seised by a desperate Sicknes, which in a short time brought him to his Grave.

## XXXIII.

*A debauched Prelatical Parson struck Dumb, while he was Preaching, and one side of him smitten with a dead Palsie, and suddenly after died.*

One Mr. John Buckles, Parson of *Chester*, about five Miles from *Durham*, a man notorious in the Country for Swearing, Drunkenness, with many such other Prelatical endowments, did upon the 13th of April 1662, Preach in the Cathedral of *Durham*, in the course of one of the Prebends there. His Text was, *Prov. 24. 16. For a just man falleth seven times, and riseth again; but the wicked shall fall into mischief.* From which Scripture he took occasion to come within the compass of the Prophets *Wo*, in calling Evil good, and Good evil; accordingly it came upon him: For, before he had fully finished his Sermon, the use of his tongue, and one side of his body was taken away by a dead Palsie (as was conceived) he continued so till the Tuesday following, and then died. This is so notoriously known at *Durham*, that none in the City, nor yet in the Bishops Palace, have the face to deny or question it.



## REMARKS.

These 4 preceding Relations are undeniable Instances of what we said at the very Conclusion of our last *Remarks*; And in the first, it appears so bare-fac'd (by their own words) that it is past all Contradiction. *A New-Conformist Minister hangs himself*, as they say, *being struck with a Remorse of Conscience*, at having read the *Common-Prayer-Book* against his *Light and Conscience*; but according to the Relation of others, for *having Purchased a very crack'd Title, and being Cheated of a great deal of Money*. Notwithstanding this Signal difference, which alters the whole State of the Case, they don't think fit to *enter into a Dispute, whether this be true or not, de facto*, but it will strain the Point to such a pitch, as to make his Discontent and his Hanging himself the immediate Effects of his being a *New-Conformist*, because, forsooth, he hang'd himself in his *Surfingle*. But if we inspect more narrowly the Matter, we shall find that this Stretch was made on purpose, to take thence a fresh Occasion of Reviling the *Church of England* and its *Ceremonies*, and to deter *all the Brethren in the Ministry* (as they express themselves) from *receiving the Mark of the Beast, &c.* and to look upon many other Instances of this like nature as *workings from the Lord, and as so many Sea-Marks to be preserved from splitting the Peace and Comfort of a good Conscience upon that fatal Rock of Conformity!* I could not forbear to repeat these words in our *Remarks*, they being, as I told you before, so many Instances of the true Design of the Compilers of these Relations, which being before couch'd under various other Pretences, they now thought fit to disclose; but upon a very unseasonable Account, since, according to their own Confession, it remains dubious, whether his *Conformity* or his *Coveteousness*, was the true Cause of this fatal Disaster. The next succeeding Relation seems to be inserted for no other End, than to serve as a Confirmation of what they had said in the Conclusion of the last; the Circumstances under which it is represented, being, if not altogether Contradictory, at least so Incongruous, as not to admit of any due Coherency. They charge a certain *Quondam Non-conformist Teacher* with a Design of turning *Conformist* in the Month of *March* (without mentioning the date) But betwixt that time and *Easter-day* (when he was to Administer the *Sacrament* according to the Rites used in the *Church of England*) he dies, or *is removed by the Lord by a seasonable death* (as they are pleas'd to express themselves) occasioned by a Languishing and Declining of his Health; How far a Languishing and Declining state of Health is consistent with the small Interval of time betwixt *March* and *Easter-day*, I will leave to the Judgment of the Physicians, who, if they were consulted, would questionless, give it against the Compilers of these Relations, it being much more probable, that this Languishment of his Body, having its beginning some considerable time before *March*, was brought to its last Period by *Easter*; for if otherwise, and that the Minister here mentioned, had *such bitter and dreadful Thoughts* of his Engagement or Design, Why did he not recall it, and repent of what he judged against his Conscience? In the account of *Numb. 33.* they proceed still further; for whereas in the former a Man dies because he engaged to Conform to the *Church of England*; here a Conforming Episcopal Parson undergoes the same Fate, and pray for what? for Reproving one of his *Non-conforming* Parishioners, and Menacing others; But pray tell us here what induc'd him to it? One (whose Name they will not



not mention, and they are much in the right of it) *He would eat none of the Minister's Porridge*; I am confident no unbiass'd Person will deny, but that the Minister had all the reason in the world to Reprove his Parishioner for so undecent an Expression, which according to their own Confession, was meant of the *Common-Prayer*! If the Minister was somewhat too violent in his Menaces, What can they alledge for themselves, when in a Scoffing Manner, they stile the Form of *Common Prayer*, wholly and perfect Platform? The last of the 4 next proceeding Relations, brings upon the Stage a *Notorious drunken and swearing Prelatical Parson*; Well, and what then? This Parson, as he was Preaching, was seisd with a *Hemiplegia* or *Dead-Palsie* on one side, as they call it, before he could quite finish it; and having lost the Use of his Tongue, dies not long after. Where is the Miracle of all this? A man given to Drunkenness (taking the Relation for true) to be seisd with such a Distemper as is here mentioned, nothing being more frequent than Accidents of this nature to debauch'd Persons, especially those of a far advanc'd Age; But how will these Compilers escape the Censure of being Uncharitable and Designing Persons, when they stile *Drunkenness* and *Swearing*, with other such like Vices, *Prelatical Endowments*? When it is Notorious to all the World, That the *Church of England* has, and does still produce vast Numbers of Men, Great and Eminent as well for their Lives, as for their Learning; and who consequently ought no more than the *Church* herself, to be made Partakers of the Vicious Practices of some of their Members and Brethren; But the least Pretence serves these *Miscreants*, to render the *Church* and its *Ministers* odious, in order to Bug-bear their Non-conforming Auditors into an ill Opinion of Both.

## XXXIV.

*Two debauch'd Persons rejoiced in the Death of Col. Barkstead, and having gotten a Piece of his Liver out of the Fire, carried it to an Alehouse; and when they were almost drunk; would needs eat a piece of it, which they had broil'd on the Coals; and thereupon both fell desperately sick, and one of them died presently.* Upon the 19th day of April 1662, the day on which Col. Barkstead, Col. Okey, and Mr. Corbet suffered at Tyburn; amongst the many Thousands who went to see that Execution, there were two men, Inhabitants in *Horsy-Down*, who in an especial manner are to be taken notice of. When they beheld Col. Barkstead (whom it seems they had a particular hatred against) in the Cart, they express'd in a very Rude manner their Rejoycing, that now they should see him die. They got very near the fire wherein the Bowels were to be burnt, and having a convenient opportunity, did cut off a piece of Col. Barkstead's Liver, and put it up in a Cloth; and when the Execution was finished, they carried this piece of Liver home with them; and in the afternoon, themselves, with some other of their rude Companions, went to an Alehouse to make merry, because, as they said, *The Rogue Barkstead was hanged*; and the piece of Liver which they brought home with them, was produced, to heighten their mirth the more. At length, these two fellows drinking themselves almost drunk, began to be very extravagant, and resolved they would eat up this piece of Col. Barkstead's Liver; and accordingly prepared it for the Coals, then laid it on and broyled it, and then did eat up a good part, if not all of it: upon which, they both immediately fell desperately sick, and within a few hours one of them died: and the other not like to

continue



continue long in the world. This Relation is sufficiently attested by the Neighbourhood, who will give satisfaction to any that will enquire after it.

## XXXV.

*A debauched Person rejoycing in the death of Sir Henry Vane, vomitted up blood till he died.*

A rude debauched Person, who lived at the *Goat Tavern* in *Olaves South-mark*, did much rejoyce at the death of *Sir Henry Vane*, who was executed on *Tower-Hill*, *June* the 14th 1662, on which morning he was heard to say with much joy, That he would go see the *blessed stroak* given. It pleased the Lord, that not many days after, this man died vomiting up nothing but blood. This is sufficiently attested by Persons of good Reputation, who were of his Neighbourhood.

## R E M A R K S.

They now proceed from the *Clergy* to the *Laity*; and whereas in the former it was a Capital Crime to act against a Non-conformist Minister, or to acquit their Party and Conform to the Church of England, they now strain the Point higher, and involve even those, who abuse the *Non-conforming Laity* (tho' Traytors) only by words, and that even after their Death, in the same Fate with the rest; If that is not Imitating *Popery*, in Canonizing Traytors after their Death, I know not what is; Of this they give us two pretended Instances in *Num.* 35. and 37. I must confess that to Insult over a *Dying Man*, who is to suffer the Law for his Crimes, favours but little of *Charity* or *Generosity*; but that such like Trespasses should for that Reason be consider'd no less than Capital Crimes, deserving God's immediate Judgment, is what I can't conceive, such like *British Actions* being commonly the Effect of *Drunkenness* in the *Common People*, who being overcome by the Strength of Liquors, let lose the Reins of their *Beastly Inclinations*, and oftentimes meet with their due Reward, before they are able to recover their true Senses, as it happen'd in this Case; But that relating to *Sir Henry Vane* *Num.* 36. appears far different from this: For supposing a Person to say, *He would see the blessed Stroak* given to a Man who dies by the hands of Justice, can't be arraign'd of any Crime, but by such who would make all those of their Party, who suffer'd for their Cause (tho' never so justly) pass for Martyrs and Saints that work Miracles after their Death. Supposing this Vomiting of *Blood*, should be no more than good *Claret*, whereof, Men of that Trade are apt to take to a great Excess: But supposing it to have been really Blood, where is the Miracle? Since by the *Acid Particles* of the Wine (when taken Immoderately and without Intermission) the Veins of the Stomach being corroded, occasions an Effusion of Blood into that part, which being conjeal'd, is discharged by Vomiting, and frequently proves the immediate Cause of a *sudden Death*.

## XXXVI.

*The Mayor of Cambridge (heretofore an eminent active man for the Parliament) did against his Conscience, take the new Oaths enjoyned by the late Act for Regulating of Corporation; and within few days after died.*

About the latter end of *July* 1662, Commissioners appointed for Regulating of Corporations, did, in pursuance of the late Act for that purpose, come to the Town of *Cambridge*, and calling the Magistrates together, did propound



pound the taking of the Oaths enjoyned by that Act; in the first place to Alderman *French*, who was the present Mayor, and heretofore one of the most active men in the Parliaments Cause in that part of *England*. After a few Arguments used by the Commissioners to perswade him to give a good example to the rest of his Brethern, by his ready compliance; he was prevailed with against his Principles and Conscience to satisfy their importunity, and took the Oaths enjoyned by that Act; expecting that now he should be continued in his place, and serve out his time as Mayor. But he had no sooner sworn, but presently for some reason of State, the Commissioners turned him out, and made him incapable of being Mayor or Alderman any longer in that Corporation. The sense of what he had done, and the unexpected usage he met with from the Commissioners, so wrought upon him, and did bring him into so deep a Melancholly and discontent, that within a few days after he miserably ended his life.

## XXXVII.

*The Archbishop of Ireland thrown by his Horse, as he was attending the Lord Lieutenant to Church.*

By Letters from very considerable Persons in *Ireland*, we are certified, that on the first Lord's day the Lord Lieutenant went to Church after his arrival at *Dublin* (which was about the 3d of *August* 1662.) his Lordship was attended in very great state by the Lords Spiritual and Temporal on horse-back, and amongst them appeared as Magnificent as any, the Right Reverend Arch-Bishop of *Armath*, Dr. *Brommell*: but his Lordp's Horse, it seems being better fed then taught, in absolute Contempt of the holy Function, with a very scornful eye looked upon his Rider, and gave his Lordship a most dangerous fall in the Presence of his Grace the Duke of *Ormond*, and his noble Attendants. The Arch-Bishop (a known Lover of clean Linnen) was forced to return back and get his Lawn sleeves washed before he could pay his attendance to the Lord Lieutenant; by which means the Solemnity of that days Procession was most unhappily interrupted. Strange Observations were made of this Fall of the Bishop in his Pontificalibus, by some foolish Phannatick People, who look upon this as a more clear and emphatical Prognostick of the downfall of the Hierarchy, than the fall of Arch-Bishop *Land's* Picture in the former times.

## R E M A R K S.

Here you have two bold Stroaks, one of a Mayor of *Cambridge*, who contrary to his Conscience, as they say, took the Oath enjoyn'd by Act of Parliament; This is a certain Sign that these Compilers were not then so much refin'd in their Politicks, as their Brethren *A la mode* are now adays, who have found a way of *Occasional Conformity* to save their Places, and also to get into *new ones*; it is well they did not live in those days, for it seems it was then no less than a Capital Crime, whereas now it is consider'd as one of the main Steps to Preferments. The other touch, as it is the most Ridiculous in it self; so the Application is the most malicious and frivolous that can be invented. Pray what coherency is there betwixt a *Clergyman* in an Eminent Station, and at a great Solemnity, being thrown by his Horse, and the downfall of the *Hierachy* in a whole Kingdom? All what can be said, is, that People turn Phrenzical out of Envy, Malice and Spleen.

Thus much for Judgments, we now come to the Prodigies.



## XXXVIII.

*The form of the Tower and City of London all on Fire, seen in the Air; together with the forms of Lions over the City, and a Field of Blood in the West part of it.*

Upon the 17th of April, 1661, being the Wednesday in Easter week, a credible person living in Bowling-Alley near Westminster-Abbey, coming with his daughter, aged about seventeen years from Kentish-town towards London, in the evening, near the Pinders of Wakefield, met with two other persons returning from London, who desired him to look behind him, which when he had done, he saw in the Air the appearance of the Tower of London, and presently after the whole City it self; and while he beheld it with great astonishment about the space of a quarter of an hour, there appeared very dreadful Flames of Fire between the houses in the Street, and suddenly the City seem to be all of a light fire; and on the Top of one of the Gates they conceived they saw the appearance of a Dead man's Head upon a Pole. Over the City were the shapes of several Lions, and about the West part of it appeared a Field of Blood. After they had beheld this about half an hour, the foresaid Person and his daughter, being much amazed and terrified at these strange and dreadful Representations, went forwards towards London, and at their going away the Fire seemed to break forth brighter and brighter. This Relation was received immediately from the persons own mouth, by one who is a Contributor to this Collection.

## REMARKS.

Among the *Prodigies* inserted in this Treatise, leads the Van an *Apparition* of the Tower and City of London, all on Fire in the Air; which upon due Consideration will prove no more than what frequently happens in the Evenings after Sun-set, when by the Intermixture of Clouds of different Colours in a Serene Sky, there appear such various Figures, as may be disposed and represented according to the different Phantasies of the Beholders: And thus I believe it to have happen'd in this Case, where two Persons coming from London, meeting two others going towards that City, might easily give them the same Impression and Notion of certain Figures they had conceived in the Clouds themselves before: Had it been otherwise, what reason can be alledg'd, why not the same *Apparition* should have happen'd to other persons about the same time? Since the circumjacent Fields of London, are scarce ever destitute of Passengers in the Evening? But since not a few among the same *Faction* with the Compilers of these Relations, have some Years after the publishing of them interpreted it, as a sure fore-runner or fore-warning of the *Dreadful Fire of London*, which happen'd in 1666. I can't but insert here upon this occasion, certain particulars relating to a Conspiracy set on foot, for the Firing the said City, and discovered not long before that general and fatal Fire broke forth in Sept. 1666, which, that it may be done with all imaginable Impartiality on our side, and with as much Authority as a Case of this nature will admit of, we will insert here the very words of the *London Gazette*, Num. 48. from Thursday April 26. to Monday April 30. containing a brief Account of this Conspiracy, from the Tryals of divers persons concern'd therein: These are the very words of the *Gazette*.

At the Sessions in the Old Baily, John Rathbone, an old Army Coll. William Saunders, Henry Tucker, Thomas Flint, Thomas Evans, John Myles, William Westcot,



‘ *Westcot*, and *John Cole*, formerly Officers or Soldiers in the late Rebellion  
 ‘ were indicted for Conspiring the Death of his Majesty, and the Overthrow  
 ‘ of the Government, having laid their Plot and Contrivance for the Surprizal  
 ‘ of the Tower, the Killing of his Grace the Lord General, Sir *John Robinson*,  
 ‘ Lieut. of his Majesty’s Tower of London, and Sir *Richard Brown*, and then  
 ‘ to have declared for an equal Division of Lands, &c. the better to effect  
 ‘ this hellish Design, the City was to have been Fir’d; and the Portcullis to  
 ‘ have been let down, to keep out all Assistance; the Horse guards to have  
 ‘ been surpriz’d in the Inns where they were quarter’d; several Hostlers hav-  
 ‘ ing been gain’d for that purpose: The Tower was accordingly view’d, and  
 ‘ its Surprize ordered by Boats over the Moat, and from thence to scale the  
 ‘ Wall. One *Alexander*, who is not yet taken, had likewise distributed  
 ‘ Sums of Money to these Conspirators. And for the carrying on of the De-  
 ‘ sign more effectually, they were told of a Council of Great Ones, that sat  
 ‘ frequently in London, from whom issued all Orders; which Council receiv-  
 ‘ ed their Directions from another in Holland, who sat with the States, and  
 ‘ that the third of September was pitch’d on for the Attempt, as being found  
 ‘ by Lilly’s Almanack, and a Scheme erected for that purpose, to be a lucky  
 ‘ Day, a Planet then Ruling, which Prognosticated the Downfall of Monar-  
 ‘ chy; The Evidences against the Persons, was very full and clear, and they  
 ‘ accordingly found guilty of High Treason.

Besides those before nam’d Persons, who were executed, divers others  
 fled into Holland, viz. *John Desborough*, *Thomas Kelsey*, *John White*, *John*  
*Grove*, *William Burton*, *William Scott*, *Sir Robert Honynood*, Jun. *Thomas Cole*  
 of *Southampton*, --- *Spurway*, *Edward Ruddon*, *Dr. Edward Richardson*, *John*  
*Philips*, and *John Nichols* of *Merioneth-shire*; all which being by a Proclama-  
 tion, dated the 21th of April 1666, recall’d on pain of Treason by the 22th  
 of July following, did not think fit to appear; I am credibly inform’d that  
 it was look’d upon as an undoubted Truth in those times, that not only several  
 if not all of them, that were fled into Holland, were aboard the Dutch Fleet,  
 Piloted and Assisted them in Burning our Ships at *Chatham* in 1667; and  
 that some of the other Criminals should declare before their Execution, that  
 the City would be Infallibly Burnt. If this be true, I don’t wonder their  
 Faction should pretend to a Prophetick Spirit, under the Veil of Prodigies,  
 Judgments, and Apparitions, since it was no difficult Task for them, to un-  
 ravel their own Secrets.

## XXXIX.

*The form of three Pulpits, and Men in them with black Caps on their Heads; and*  
*Armed-men forcing them out, &c. seen in the Air.*

In the fore-mentioned month of September, some person, of known dis-  
 cretion and credit in the East part of *Sussex*, saw an Apparition of Clouds  
 in the Air of various colours, some black, some white, &c. Which were  
 carried in the Air with a swift motion by a great wind. After the passing  
 away of the Clouds towards the East, there appeared the likeness of three  
 Pulpits, each Pulpit having a Canopy or sounding board with Pinacles over  
 it; and in every of them, he saw the form of a Man with a black Cap on his  
 head: presently after there appeared a great company of Armed men close  
 by them, and the Pulpit doors flew open, and the Armed men forced them  
 out of the Pulpits, and one of them fell down as on the Earth; they were



by these Armed men dragged from the Pulpits, and so all vanished. A while after there appeared two Carts, having wheels, and an Horse in each Cart, and at the end of each of them was tied a Rope, made fast to two Men, girded about the middle; and to the Spectators apprehensions they were drawn with their feet and toes, as if upon the ground, along the edge of a Cloud; and about that time it thundered and lightened, which made them with fear to depart immediately, and so they saw no more.

XLX.

*A Ball of Fire coming down a Chimney, did much Prejudice to the House, and to a Body that lay dead in it.*

About the 22d of April 1661, at a Town call'd *Street*, near *Lewes* in *Sussex*, there died one Mr. *Dubble*, a man while he lived, of a most debauched conversation, and a noted Enemy to Religion and all the zealous Professors of it. Not long after he was dead, as his Widow and Children were sitting together in a low Parlour, there came down the Chimney (in a great and dreadful storm of Thunder and Lightning) a Ball of Fire, to their great terror and affrightment: It burned the Wainscot very much, and at last made its way through the Ceiling into an upper Room, where the Corps was laid out, and did some injury to it; and going through several Rooms, and doing much prejudice to the House, it went out at the top of the House. The Gentlewoman and the whole Family were very much terrified at it, and upon this occasion the Funeral was suddenly solemnized, some days sooner than otherwise was intended: And some of the Neighbourhood do confidently report, that the Coffin which was carried to be buried was very light, and there was a great jealousy that the Corps was carried away in that dreadful storm beforementioned: But whether that be true or no, is very uncertain; and therefore it is left to the Reader to make further enquiry after it. The foregoing Relation is testified by some of Mr. *Dubbles* Family and near Relations, and is a thing notoriously known amongst the Neighbourhood in all those parts of the Country.

R E M A R K S.

They begin now to play the second Part of the same Tune; and for fear the pretended Judgments of God should not be prevailing enough to deter their Non-conforming Brethren, from going to Church, they call *Prodigious Apparitions* to their Aid; and what are these; Here you have three Persons (to be sure, *Episcopal* ones by their Garb) and thrown or dragg'd out of as many Pulpits with Pinacles on them (to distinguish them from the rest) by Armed Men; *Credat Judæus Apella*; who can be Fool enough to believe such Ridiculous Stories? And who can have the face to publish them in print, upon the Credit of Persons of Discretion? Perhaps they meant a Sett of Cunning Fellows, who by such like Stories and pretended Visions, which were the meer Product of their own *Phantastical Brains*, or of their own *Invention*, to Impose upon the Vulgar an *Apparition* fore-boding the *Downfall* of the *Church of England*. To back one Ridiculous Story with another, they bring in a Storm of *Thunder* and *Lightning*, raised on purpose (if you will believe them) to revenge the Quarrel of the *Non-conformists* upon one of their Enemies, tho' after his Death. A Cause must needs be in a very tottering Condition, that wants to be propt up by such weak Arguments; What *Prodigy* is there in the *Lightning* to strike into a House, into a Chimney,



ney, and from thence from one Room into another ; But the Cream of the Jest lies here, that the Corps was carry'd away in the Storm, tho' the Coffin, as it seems, remain'd untouch'd ! Had they been so much vers'd in *Natural Philosophy*, as to have said, that the Corps was burnt to Ashes by the *Lightning*, without the least Alteration made in the Coffin, they might in all probability have gain'd some Credit from the Judicious Reader ; there being undeniable Instances of that nature ; but since that would have been the Effect of a *Natural Cause*, they will rather play the Game of *Acheronta Movebo*, they will rather raise the Devil than loole a Prodigy to serve a Turn !

## XLXI.

*A Mag-pye disturbing an Episcopal Parson while he was Preaching, and the Bishop also while he was Dismissing his Congregation with the Blessing.*

About the month of *September 1661*, when the late Bishop of *Chester*, Dr. *Walton*, had convened the Clergy of his Diocess at *Chester*, to express their affections to the King upon the Act of Benevolence, one *Ransom*, Parson of *Tatnal*, was appointed to preach ; a person noted for his zeal to Superstition and Will-worship ; and almost half his Sermon-time a *Mag-pye* sate upon the sounding-board over his head, and did often disturb the Person, and cause much laughter in the Congregation by her chattering tone, which she frequently repeated during that time : And when the Sermon was finished, the Bishop being present (according to the mode) addressed himself to dismiss the Congregation with the Blessing : which the *Mag-pye* perceiving, removed presently from the Pulpit, and sate directly over the Bishops Canopy, and, as before, did interrupt the Bishop himself while he was officiating in the close of their devotion : This is a thing notoriously known and attested by several discreet persons, and no *Phanaticks*, Eye-witnesses.

## XLXII.

*An Owl disturbing the Cathedral Musick at Chester.*

About the eighth of *December 1661*, in the Cathedral at *Chester*, there appeared an Owl, and a little before the Organs began to Play, she set up her Note, and likewise all the while they play'd, she held a Part with them, and so continued for some time after the Musick had done. This is a thing so publickly known in that City, there being so many present who were witnesses to it, that we suppose the *Vergers* themselves will not have the face to deny it.

## REMARKS.

Hitherto they have dealt in nothing but Fiery Apparitions, Armed-Men, and Thunder, and Lightning, to Terrify the Giddy Multitude ; but to discover their Spleen against the *National Establish'd Church*, they condescend to bring the *Mag-pyes* and *Owls* into their Assistance ! Can any thing be more Ridiculous or favouring of Malice ? Than to introduce a *Mag-pye* and an *Owl*, as if they had taken a singular Pett against the Cathedral of *Chester* ; an undeniable Instance that they are ready to lay hold of even the most frivolous and insignificant Things and Accidents, to Ridicule the Establish'd Church and its Ceremonies, as is apparent from several Scurvy Expressions used in these Relations.

## XLXIII.

*A Spectrum in the likeness of old Mr. Blagrove, seen near Reading.*  
It is credibly reported by many honest and discreet persons, Inhabitants of  
*Reading*



*Reading* in the County of *Berks*, That about *January* last, there appeared several times a *Spectrum* in the likeness of old Mr. *Blagrave*, who while he lived dwelt in an House of his own near *Reading*, and when he dyed gave it to Mr. *Daniel Blagrave*, one of the *Long Parliament*, and also one that sate upon the Tryal of the late King, by reason whereof this House is forfeited to the King, who hath bestowed it upon one who now lives in it. The *Spectrum*, as it is reported, hath sometimes met with some of this Gentleman's servants, either in or about the House, and hath warned them upon a great penalty to leave the House, that the Proprietor may enjoy it. That which makes this to be the more taken notice amongst the people there, is, That after old Mr. *Blagrave* dyed, and Mr. *Daniel Blagrave's* elder Brother had by some unjust practices obtain'd possession of the said House, the same *Spectrum* then appeared, and did warn out the present Inhabitants, saying to them several times, that the House belong'd not to them, but to the said *Daniel*; upon which the difference betwixt the two Brothers was suddenly compos'd, and *Daniel* had quiet possession of the House according to that Settlement which old Mr. *Blagrave* had made, until the time of the late Wars, and that *Reading* was a Garrison for the King; at which time the King bestow'd it upon one that begg'd it: But he and his Servants were often disquieted by the same *Spectrum*, and were warn'd speedily to depart, and resign up the possession again to *Daniel Blagrave*, who had a just and legal right to it. And not long after the Garrison of *Reading* being reduced by the Parliament's Forces under the Command of the Earl of *Essex*, *Daniel Blagrave* was repossess'd of his House, and so enjoy'd it till it became now forfeited to his Majesty, because of his Attainder by the late Act of Parliament. All these several passages are attested by many honest and credible persons, and we presume, that upon enquiry the whole Narrative will be found to be certainly true.

#### XLXIV.

*A Bat disturbing an Episcopal Prebend in the time of his Preaching.*

Upon the second of *February* 1661, Dr. *Belk*, one of the Prebends of *Canterbury*, did in the morning preach in the Cathedral there; and when he was in the midst of his Sermon, a Flinder-mouse or Bat did come forth and flew several times from one end of the place to the other, and when he was earnest in speaking the Bat struck at him, which the People took great notice of, because of the unusual Appearance of that Creature at that time of the day, and in the cold Winter Season, as also because of the great Affront offer'd by her to the Dr. while he was officiating there.

#### REMARKS.

Here you have a notable Account, shewing what Interest the *Non-conformist Party* have, even with the *Spirits*, which, as it seems, are as well as the *Air*, *Fire*, and other Elements, at their Devotion, whenever they stand in need of their Assistance. In the first of these two Relations, a certain Gentleman who had sate upon the Tryal of King *Charles I.* (a Meritorious Person indeed, who having deserved well of the Devil, What wonder is it if he had his *Black Guard* at Command!) Having upon that account very deservedly forfeited his Estate by an Attainder by Act of Parliament, had, as you may easily guess very little Hopes, of being repossess'd of the same by the ordinary Course of Justice; What had the *Non-conformist Party* to do in this difficult Case to shew their Gratitude to so Noble a Benefactor to their Cause?



Cause? They produce one of the *Devil's Imps* or *Messengers*, to warn out the Gentleman who was in Possession of it, under a severe Penalty; but as it seems without Success; for since the *Spectrum* had not Impudence enough to address himself to the Master of the House, but only to his Servants, he thought himself not oblig'd to take the Warning, and so the Devil lost his Labour, as the Compilers have done in inserting so ridiculous an Account, as well as in the next following (p. 45.) wherein they are not ashamed to stoop so low as to a *Flidder-Mouse*, or *Batt*, one of the most despicable Birds upon Earth, to shew their Malice against the Ministry of the *Church of England*; but they have acted so bare-fac'd in some of their late Relations, that it is evident to all, that let the Occasion be never so mean, never so frivolous, they are glad to embrace it, to Expose (to the best of their Power) the Established Worship.

#### XLXV.

*A dreadful Storm of Wind, accompanied with Thunder, Lightning, Hail and Rain; together with the sad Effects of it in many parts of the Nation.*

Upon the 18th of *February* 1661, being *Tuesday* very early in the Morning, there began a very dreadful Storm of Wind (accompanied with Thunder, Lightning, and Rain, which in many places was Salt as Brine) which continued with a strange and unusual violence till almost night: the sad Effects whereof throughout the Nation are so many, that a very great Volume is not sufficient to contain the Narrative of them. And indeed some of 'em are so stupendious and amazing, that the report of them, tho' from never so authentick Hands, will scarce gain Credit amongst any but those that have an affectionate sense of the unlimited Power of the Almighty, knowing and believing that there is nothing too hard for Him to do.

Some few of which wonderful Effects we shall give a brief Account of, as we have received them from persons of most unquestionable Credit in several Parts of the Nation.

In the City of *London*, and in *Covent-garden*, and other parts about *London* and *Westminster*, five or six persons were killed outright by the fall of Houses and Chimneys.

From other parts likewise we have received certain Information, that divers persons were killed by the Effects of this Great Wind.

At *Chiltenham* in *Gloucestershire*, a Maid was kill'd by the Fall of a Tree, in or near the *Church-yard*.

An honest Yeoman likewise of *Scaldwell* in *Northamptonshire*, being upon a Ladder to save his Hovel, was blown off, and fell upon a Plough, died outright, and never spake a word more.

Also at *Tewksbury* in *Gloucestershire*, a Man was blown from an House and broken to pieces.

At *Elsby* likewise in the same County, a Woman was killed by the fall of Tiles or Bricks from an House.

And not far from the same place, a Girl was kill'd by the fall of a Tree.

Near *Northampton*, a Man was kill'd by the fall of a great Barn.

Near *Colchester*, a young Man was kill'd by the fall of a Wind-mill.

Not far from *Ipswich* in *Suffolk*, a Man was kill'd by the fall of a Barn.

And about two Miles from the said Town of *Ipswich*, a Man was kill'd by the fall of a Tree.



At *Langton*, or near to it, in the County of *Leicester*, one Mr. *Roberts* had a Wind-mill blown down, in which were three Men, and by the fall of it, one of them was kill'd outright, a second had his Back broken, and the other had his Arm or Leg struck off, and both of 'em (according to our best Information) are since dead.

There are also many Effects of this Storm which are of another nature, whereof we shall give this following brief account.

Also at *Red-Marly* and *Nemin*, not far from *Tewksbury*, their Churches are extreamly broken and shatter'd, if not a considerable part of 'em blown down. The like was done to most, if not all the Publick-Meeting places at *Gloucester City*. And it is reported that some hundreds of pounds will not suffice to repair the damage done to the Cathedral at *Worcester*, especially in that part that is over the Quire.

The like fate happen'd to many more of them, as *Hereford*, *Leighton Beau-desart* in *Bedfordshire*, and *Eaton-Soken* in the same County, where they had newly erected a very fair Cross of Stone, which the Wind blew down; and, as some of the Inhabitants did observe, that was the first damage which that Town sustained by the Storm, tho' afterwards in other respects also they were in the same Condition with their Neighbours. The Steeples also and other parts of the Churches of *Shenley*, *Whaddon*, and *Woolston* in the County of *Bucks*, have been very much rent and torn by the Wind. The Spire of *Finchinfild* Steeple in the County of *Essex*, was blown down, and it brake through the Body of the Church and spoil'd many of the Pews; some hundreds of Pounds will not repair that Loss. But that which is most remarkable of this kind, is, the fall of that famous Spire, or Pinacle of the Tower-Church in *Ipswich*; It was blown down upon the Body of the Church, and fell revers'd, the sharp end of the Shaft striking through the Leads on the South-side of the Church, carried much of the Timber-work down before it into the Ally just behind the Pulpit, and took off the edge of one side of the Sounding-board over the Pulpit. It shatter'd many Pews. The Weather-cock, and the Iron upon which it stood, broke off as it fell, but the narrowest part of the Wood-work, upon which the Fane stood, fell into the Ally, broke quite through a Grave-stone, and ran shoring under two Coffins that had been plac'd there one over another. That part of the Spire which was pluck'd up was about three yards deep in the Earth, and it is believ'd some part of it is yet behind in the ground: some hundreds of pounds will not make good the detriment done to the Church by the fall of this Pinacle.

Very great prejudice hath been done also to private Houses, many of 'em blown down, and others extreamly shatter'd and torn. It is thought that five thousand pounds will not make good the Repairs at *Audly end House* which belongs to the Earl of *Suffolk*. A good part also of the *Crown-Office* in the *Temple* is blown down. The instances of this kind are so many and so obvious, that it would needlessly take up too much time to give the Reader an Account of the collection of them, only, there hath been such a wonderful destruction of Barns, that (looking so much like a Judgment from the Lord, who the last year took away our Corn, and this year our Barns) we can't but give a short account of some part of that Intelligence which hath come to our hands of that nature.



From *Tewksbury* it is certified, that an incredible number of Barns have been blown down in the small Towns and Villages thereabouts. At *Twining*, at least eleven Barns are blown down. In *Ashchurch* Parish seven or eight. At *Lee*, five. At *Norton*, a very great number, three whereof belonged to one man. The great Abby-Barn also at *Tewksbury* is blown down.

It is credibly reported, that within a very few miles circumference in *Worcestershire*, about an hundred and forty Barns are blown down. And at *Yelding Parsonage* in the County of *Bedford* (out of which was thrust by oppression and violence the late Incumbent) all the Barns belonging to it are down. The instances also of this kind are innumerable, which we shall therefore forbear to make further mention of.

We have also a large Account of the blowing down of a very great and considerable number of Fruit-trees, and other Trees in several parts; we shall only pick out two or three passages which are the most remarkable. In the Counties of *Gloucester*, *Hereford*, and *Worcester*, several persons have lost whole Orchards of Fruit-trees; and so in other parts of *England*, proportionably the like damage hath been sustained in this respect. And as for other Trees, there hath been a great destruction made of them in many places by this Storm. Several were blown down at *Hampton-Court*. And three thousand brave Oaks at least, but in one principal part of the Forrest of *Dean*, belonging to his Majesty. In a little Grove at *Ipswich*, belonging to the Lord of *Hereford* (which together with the Spire of the Steeple before-mentioned, were the most considerable Ornaments of that Town) are blown down at least two hundred goodly Trees, one of which was an Ash, which had ten loads of Wood upon it: there are now few Trees left there.

In *Brampton-Bryan Park* in the County of *Hereford*, belonging to Sir *Edward Harley*, one of the late Knights of the *Bath*, above thirteen hundred Trees are blown down; and above six hundred in *Hopton Park* not far from it: and thus it is proportionably in most places where this Storm was felt. And the truth is, the damage which the People of this Nation have sustained upon all accounts by this Storm is not easily to be valued: some sober and discreet People, who have endeavoured to compute the Loss of the several Counties one with another, by the destruction of Houses and Barns, the blowing away of Hovels and Reeks of Corn, the falling of Trees, &c. do believe it can come to little less than two Millions of Money.

There are yet behind many particulars of a distinct nature from those which have been spoken of; some whereof are very wonderful, and call for a very serious observation of them.

In the City of *Hereford*, several persons were by the violence of the Wind born up from the ground, one man (as it is credibly reported) at least six yards.

In the City of *London* and *Westminster*, especially on the Bridge and near *Wallingford house*, several persons were blown down one on the top of another.

In *Hertfordshire* a man was taken up, carried a pole in length, and blown over a very high hedge; and the like in other places.

The Water in the River of *Thames*, and other places, was in a very strange manner blown up into the Air: Yea, in the new Pond in *James's Park* the Fish, to the number of at least two hundred, were blown out, and lay by the Bank-side, whereof many were eye-witnesses.



At *Epping* in the County of *Essex*, a very great Oak was blown down, which of it self was railed again, and doth grow firmly at this day.

At *Taunton*, a great Tree was blown down, the upper part whereof rested upon a brick or Stone-wall, and after a little time, by the force of the Wind, the lower part of the Tree was blown quite over the Wall.

The great Fane at *White-Hall* was blown down; and one of the four which were upon the *White-Tower*.

The several *Triumphant Arches* in the City of *London* were much shatter'd and torn; that in *Leaden hall-street* lost the Kings Arms, and many other rare pieces that were affixed to it. That in *Cheapside*, which represented the Church, suffer'd very much also by the fury of the Storm. And a great part of that in *Fleet-street* ( which represented Plenty ) was blown down; but, blessed be God, none that we hear of were either kill'd or hurt by the fall of it.

It is also credibly reported, that all, or some of the Heads which were set upon *Westminster-hall*, were that day blown down.

There was a very dreadful Lightning which did at first accompany the Storm, and by it, some of his Majesty's Household conceive that the Fire which happen'd at *White-hall* that morning, was kindled; as also that at *Greenwich*, by which (as we are inform'd) seven or eight houses were burnt down.

But before we close up our Discourse upon this particular great Work of God, we shall briefly give an account of a few signal and eminent Preservations which the Lord did that day vouchsafed to some who were in very great danger.

One *John Hall*, an Inhabitant of *Rance* in the County of *Northampton*, being in his Chamber with three little Children, was suddenly surpris'd with fear that the Room would be blown down, and would therefore needs immediately carry down all the three Children in his Arms at once: He was no sooner down stairs with them, but presently ( as he fear'd ) the Room fell, and if any one of his Children had been left behind, it had undoubtedly perished.

The Lord also wrought a wonderful deliverance for divers of the City Ministers who were that day at the Morning Lecture at *John Zecharies Church* near *Goldsmith-hall*. It is usual with the Ministers after the Sermon is ended to go into the Vestry, and spend a little time in Discourse together, while the Congregation is departing the place, which they did that Morning also: but there being a Fire in the Vestry, and the Wind so extream high, it blew the Smoak down into the Room, which was so offensive to them, that they did presently quit the Vestry, and went to the Minister's House, which they had no sooner recovered, but a Stack of Chimneys belonging to Sir *James Drex* his House, adjoyning to the Vestry, fell down upon it, and broke through it; and had not the Ministers, upon the fore-mentioned account, by a secret instinct of Providence, been withdrawn, all or most of them had been destroyed, or at least very much hurt and maim'd by that Accident.

Mr. *Blith* the Attorney's Man (of whom we have given some account hereafter) was also that day wonderfully preserved from perishing with his Master: for by reason of his stay, either to make water, or upon some other occasion, while his Master did run by a Riding-house near *Pickadilly* (which fell upon him and kill'd him) he escaped that danger, and was by a strange Providence preserv'd while his Master perished.



The Countess of *Rivers* also having an House or Lodgings (as we are informed) about *Covent-garden*, being that Morning in Bed, was much importuned by one of the Servants (who was exceedingly afraid of the falling of a Stack of Chimneys, which was over the Room where her Ladiship lay) to rise immediately, lest she might be kill'd in her Bed; which accordingly she did, and her Ladiship was no sooner up and departed the Room, but the Chimneys fell, and brake down into the Chamber, and at the least two Tuns of Bricks and Rubbish were upon and about the Bed where the Countess lay, by which she had been certainly Smother'd, had not her Servant prevail'd with her to remove so seasonably, which was of the Lord, that she might not perish.

Allo a Citizen of *London*, living at *Bednal-Green*, was by an eminent hand of the Lord delivered that morning; for, according to his wonted course, he went into his Wash-house adjoyning to his Kitchen to wash his hands and face, which he had no sooner done, and departed the place, but immediately the Wash-house fell flat to the ground; and if the Lord had not at that very moment ordered by his Providence that he should go forth, he had certainly been destroyed.

An honest man's son and servant in *Northamptonshire*, were that morning together in the Barn when it fell; and the servant was slain, but the son had only his hat beaten off his head, and received no other hurt.

An eminent Citizen of *London* going that morning into *Thomes-Street* to speak with a Friend upon some urgent occasions, as he returned, and in the very sight of his Friend, who waited on him to the door, a stack of Chimneys fell down, and to the apprehension of his Friend, and all that were near, he was covered with them: for, the Bricks and Rubbish in great abundance, fell round about him, and a dust, that for some space of time they could not see him, and did verily believe he had been buried in the heap: But it pleased the Lord to protect him, that not so much as one Brick did touch him, to the great astonishment of himself and all Spectators.

We have also very credible Information, that near *Wooburn* in the County of *Bedford*, two men were the same morning threshing together in a Barn, which by the violence of the Wind was in a wonderful manner blown over them, so that by the fall of it neither of them sustained the least hurt.

One thing more the Reader is desired to take notice of, That there was none of this Storm in *Yorkshire*, and all the Northern parts of *England*; and so likewise in *Scotland*: The Wind did indeed blow a little more than ordinary, but it was not so high that they could call it a Storm; and so they suffered not those Prejudices by it, which the people in other parts of the Nation did undergo. What the Lord's meaning in it is, further than to stir them up to thankfulness, Providence may in due time discover.

#### R E M A R K S.

Since among other *Prodigies* inserted in this Treatise, the Compilers thereof have thought fit to give us an Account of a most Dreadful Storm of Wind; We thought we could not do better, than to match or rather overmatch them, in giving them a most particular and authentick Account of the Stupendious Accidents that happen'd in the late most Terrible Storm a few years ago, each of them being so very Surprizing in the Event, as well to deserve the Name of a Prodigy. This Great Storm which began 1703,



on *Friday* night, *Nov. 26.* *O. S.* being preceded by very *Tempestuous Weather* for 14 days before, but especially on the 24th and 25th, first exerted its *Fury* about 10 at Night; and so encreasing by degrees, first till 12, and afterwards till betwixt one and two a Clock, gave such dreadful *Apprehensions* to the *Generality* of the *People*, that they durst not lie in Bed, tho' at the same time there was no stirring out the *Doors*, for fear of meeting with a worse *Fate* in the *Streets*, than that they dreaded from the *Falling* of their *Houses*. From 2 of the Clock the *Violence* of the *Storm* was still encreased, till 5 in the *Morning*, to such a degree as is almost *inexpressible*, notwithstanding which, from 5 a Clock till half an hour after 6, it blew harder than ever before, and it was about that time the *Greatest Damage* was done, especially in the *Shipping*, the *Spring-tides* being then up about 4 a Clock. The *darkness* of the *Night*, joyn'd to the *Noise* of *Thunder*, and the *Dread* of unusual *Flashes* of *Lightning* (which, tho' scarce perceived in *London*, yet were very apparent in the *Country*) was a *dismal Addition* to the *Horror* occasioned by the *Violence* of *Wind*, which had produced such *dismal Effects*, that then by 8 a Clock the next *Morning*, after its *Great Fury* was somewhat abated, when the *People* began to peep or to stir out of their *Houses*, they found the *Streets* almost unpassable, by reason of the *Bricks*, *Tyles*, and other *Rubbish* of the demolish'd *Houses*. It was an *Opinion* received among divers discerning *People*, that this *Storm* was attended by an *Earthquake*; but since, if any such thing had been, it must have been so *General*, as to have been observed by every body; this must be only an *Effect* of that *Terror* wherewith many *People* were seisd by the shaking of their *Houses*, and the falling of the *Chimney Stocks*. It is further observable, that as this *Great Storm* was preceded by very *Tempestuous Weather*, so it was follow'd by divers other *Tempests*, by *Intervals*, from *Saturday, Sept. 27th*, till *Wednesday Dec. 2.* about 4 of the Clock in the *Afternoon*. The *Wind* was on *Friday* night, from the 26 to the 27th betwixt *S. S. W. S. W.* and *N. W.* The *Wind* having stood near those points for a considerable time before; this had fill'd all the *Harbours* in *England* with a prodigious Number of *Shipping*, those that were bound up the *Channel* being drove back by the *Violence* of the *Winds*, and those come up from the *South* and *West* hurried into the next *Port* they could make; this occasioned consequently the greater *Loss* among our *Shipping*, the chief particulars whereof, as well as of the other most *Remarkable Accidents* of this *Unparalell'd Storm*, is to be the Subject of the following *Pages*.

To begin with the *City of London*, it afforded a most miserable *Spectacle*, the *Streets* being cover'd in *Heaps* with *Bricks*, *Tiles*, and *Slates* in such vast *Quantities*, that the *Tiles* rise from 21 s. p. 1000 to 6 l. and all the *Tiles* for 40 *Miles* round, not being sufficient to repair the tenth part of what was lost, the *People* were forc'd to make use of *Boards* to cover their *Houses*. About 2000 *Stacks* of *Chimneys* were blown down by a modest *Computation*, 21 *Persons* killed, and above 20 sorely wounded or maim'd. A *Woman* was kill'd near the *Palace* of *St. James's* by the *Fall* of a *Stack* of *Chimneys*; a *Distiller* in *Duke-street* and his *Servant* underwent the same *Fate*, but the *Wife* was taken out alive! *Mr. Dyer* a *Plasterer* in *Fetter-lane*, was kill'd by the *Stack* of a *Chimney* falling in upon the *House*, and his *Wife* wounded; two *Boys* in *Cross-street, Hatton-Garden*, had the same *Misfortune*; as also a *Woman*.



Woman in *Jewen-street*: kill'd in the Street, and two more by the Fall of a House. One Mr. *Simpson* a Scrivener in *Threedneedle-street*, being in Bed, contrary to the Advice of his Servants, was kill'd by the Fall of the Chimneys; and a Carpenter in *White Cross-street*, refusing to hearken to his Wife, who desir'd him to rise, was kill'd in the Bed; Many hundreds of Rods of Brick-Walls were laid level with the Ground in the adjacent Parts of *London*, and among the publick Edifices, Her Majesty's Palace of *St. James's*, and several Churches; but especially *St. Mary Aldermary Church*, that of *St. Alban's Woodstreet*, that of *St. Mary Overies*, and of *St. Michael Crooked-lane*, suffer'd most; and some hundreds of the largest Trees in *James's Park*, *Moorfields*, and divers other Places near *London*, were torn out of the Ground, and some of them, tho' of an extraordinary Size, broken off in the middle. As it was the greatest Comfort in the world to the City, during the Violence of the Wind there happen'd no Fire; so after its Fury was over, it was a peculiar Providence of God no Rain fell for a considerable time, and consequently gave opportunity to the Inhabitants to preserve their Furniture, Moveables and Merchandizes, by covering 'em with Deal-boards, and other Materials; without which the Damages that might have been suffer'd by the Rains, would perhaps have surpass'd all the other Losses.

The effects of this most Dreadful Storm prov'd no less Remarkable in the Country than in *London*. At *Stow-market* in *Suffolk*, the finest Spire in that Country, being 100 Foot high from the Steeple, with a Gallery at the height of 40 Foot, all open, was blown down, and made several large Breaches in the Roof of the Church: At a place call'd *Besse-Sleight* in *Bark-shire*, 4 Miles S. W. of *Oxon*, one Mr. *Joseph Ralton*, an Inhabitant there, saw on *Friday* the 26th of *Novem.* in the Afternoon a Pillar or Spout moving directly with the Wind, in the shape of the Trunk of an *Elephant*, but extending to a great Length, and leaving a Mark behind, as it swept the Ground. It snapt asunder the Trunk of a lusty Oak, tumbled down a Barn, and knock'd down a Man of the same Parish in the Field. The Great Storm happening that night, they found the next morning a very tall Elm standing, and only a little loosen'd at the Root, but the body of the Tree quite twisted round. In *Gloucestershire* and *Somersetshire* the Flood, was by the force of the Wind, blowing directly into the Channel call'd the *Seven Sea*, rais'd 8 foot higher, than ever was known in the Memory of Man, whereby at *Hantspill* several Vessels were driven so far upon the Land, that they will never be gotten off. At *Bewly* in *Gloucestershire*, broke through the Sea Wall or Dike, made of vast Stones, and large pieces of Timber, 26 Sheets of Lead weighing each 350, were blown off the Church, hanging altogether at 10 yards distance into the Church-yard; and in a Village nam'd *Kingscote* 600 Trees, of about 80 foot high each, were torn up by the Roots within the compass of 5 Acres. It is sufficiently known how the Bishop of *Bath* and *Wells* and his Lady were kill'd in the City of *Wells*, by the Fall of 2 Chimney Stacks. At *Slimbridge* near *Severn*, a fine Elm, suppoed to have been the largest in the whole Country, was torn up by the Roots; its circumference whilst standing with the Boughs, having been measur'd to above 200 Yards.

At *Fairford* in *Gloucestershire*, the Church which is very Famous for its Beauty, was exceedingly damnify'd, especially in its Curious most antient Painted Glals, the Loss whereof is judg'd irreparable. At *Vincanton*, one  
Edgehill



*Edgehill* hearing his House crack, was no sooner got out of the doors with his Family, but the Roof of the House fell in. At *Dinderhill*, not far from *Shipton*, one *John Allen* and his Son being out of doors in the midst of the Tempest, saw two bodies of Fire flying on the side of the said Hill. At *Broadway* (also in *Somersetshire*) a Child of *Hugh Betty* was kill'd by the fall of a House, and his Wife sorely wounded; At *Illminster* in the same County *Henry Dunster*, his Wife and 2 Children, being in the House when it was blown down, escaped without any considerable Damage. At *Lemington Husting* near *Dunchurch* in *Warwickshire*, 6 Sheets of Lead hanging together of 50 hundred weight, were carried from the Church thro' the Air at 50 yards distance, where the End of one Sheet was twisted round the body of the Tree; and at *Murson* in the same County, a great Rack of Wheat was blown off from its Studdles, and set down without one Sheaf remov'd at 20 yards distance from the Place. At *Kingston upon Thames* in the County of *Surry*, a Stack of Chimneys fell upon the Bed of *Mrs. Copper* a Widow, on which she lay, but had just quitted it a Moment before; The like fortunate Accident befell a Son and Daughter of *Mr. Robert Banford* of the same place. At *Whits-Table*, a small Village at the mouth of the *East-Swale* of the River *Medway*, a Boat belonging to a Hoy was taken up from the Water into the Air, and after continual turnings in its Motion.

At *Brenchley* in the Western parts of *Kent*, a stately Steeple of 12 Rods high, was blown down, to the great Damage of the Church; and the Steeple of *Great Peckham*, not far distant from the former, had the same Fate: A credible Person who travell'd about a Month after this Storm through *Kent*, computed 1107 Dwelling-houses, Out-houses and Barns blown down, and of Trees a numberless Quantity: At *Hallingford*, one *Robert Dowell* and his Wife, being both in Bed, the Chimney falling and breaking into the House, the Man had his Thigh broke by the Beam, but she escaped without any remarkable Hurt. The Miller of *Charlewood* near *Rigate*, getting out of his Bed in the night, to turn the Mill to the Wind and set it to work (as the only means to preserve it) happen'd by a lucky Mistake to forget his Key; so that being oblig'd to go back to his Dwelling-house to fetch it, he found upon his return thence the Mill blown down, and thus preserv'd his Life. In the Parish of *Darking*, one *Charles Mann* being in bed, with his Wife and 2 Children, he and one Child was kill'd by the fall of the House, and the other and the Wife miraculously preserv'd. At *Wormsley* in *Herefordshire*, a Man and his Son were also kill'd by the fall of his House.

In *Helford* a small Haven, not far from *St. Keaverne* in *Cornwall*, a Tinn-ship with only one Man and 2 Boys aboard her, being forced from her Anchors, was driven out of the said Harbour about 12 a Clock at night; and tho' without Anchor, Cable or Boat, by 8 a Clock the next morning run in betwixt 2 Rocks in the *Isle of Wight*, having made 80 Leagues in less than 8 Hours. The Men and Goods were preserv'd, but the Ship lost. In *Milford Haven*, a Ketch being droven on the Rocks without a Boat, the Men that were in her, expected every Moment to be drowned; but a Boat broken lose from another Ship without any body in her, happening to be drove by 'em, 2 Men leap'd into her and sav'd their Lives, but the Boy was drowned. One *Nelms* of *Gloucestershire* near *Harlingham*, was carried away with his Wife, 4 Children and Horse and all, and were all drowned except one Girl, who



was preserv'd by taking hold of a Bough. At *Bristol*, the overflowing of the *Severn*, caused above 100000 *l.* viz. Damage in Merchandizes, without mentioning the Great Loss of Corn, Cattle, &c. in the adjacent Country. In the *New Forest* alone, about 4000 Trees were blown down. A considerable Number of poor distressed Seamen were got upon the *Goodwin Sands* (when the Tide was out) near *Deal*, but such was the Barbarity of the Inhabitants, that instead of endeavouring the Relief of these miserable Wretches, they employ'd their Boat in looking after Plunder. At last Mr. *Thomas Powell*, a Slop-seller by Trade, and then Mayor of that Town, commiserating the distressed Condition of these poor Creatures, desired the Customs-house Officers to send their Boats, and Men for their Relief, and upon their Refusal, seizes upon their Boats, and some others belonging to the Town. This done, he offers to some of the common People 5 *s.* per Head for every man, whose Lives should be saved; by this Encouragement, several Boats being well Man'd, they had the good Fortune to bring ashore above 200 Men, whose Lives must have been certainly lost upon the Return of the Tide; as it happen'd to all the rest, that could not be carried off with these Boats. Application was made to the Agent for Sick and Wounded for Relief of those that were brought ashore; but he excusing the Matter, the Mayor at his own Charge furnish'd them with Meat, Drink, and Lodging, and buried several that died the next day; after which he gave the rest Money and Passes to *Gravesend*.

The Damages suffered in the River *Thames* is almost past Computation; For the Tide being up at that time, when the Storm blew with the greatest Violence from the S. W. and W. there were but 4 Ships left between the upper part of *Wapping* and *Ratcliff-Cross*, the rest to the Number of no less than 700 being forc'd into the Bite or Bay, from *Ratcliff-Cross* to *Lymehouse Hole*; so closely squeezed together, and in so various a Position forc'd within and upon one another, as is rather to be imagin'd than described, so that scarce one of these Vessels escaping without some considerable Damage received, I leave it to the Judgment of the Reader, what Losses have been sustain'd only upon this account; tho' by a peculiar Providence of God, and the goodness of the River *Thames*, only 2 Ships among all the rest, viz. The *Russel Gally* richly laden with Bale-goods for the *Streights*, and the *Sarah Gally* bound for *Leghorn*, were sunck, the first near *Lyme-house*, the second near *Black-wall*, and all the Ships droven upon the Ouzy Shoar, below *Tilbury-Fort* near *Gravesend*, got off safe the following High-tides. Of the *Small Craft*, as the Sailors stile it, above 500 Wherries, and about 300 Ship Boats were lost, most of them dash'd to pieces against one another, or on the Shoars and betwixt the Great Ships; and about 100 Lighters and Barges had the same Fate; The greatest good Fortune was, that not above 22 Persons lost their Lives in the River, upon this sad Occasion, and that the hight of the Tide did not near so much Damage, here in the Levels, Marshy-Grounds, Cellars, and Ware-houses, as the River *Severne* did; the Damage sustain'd at *Bristol*, only in Sugar and Tobacco, being computed at above 100000 *l.* and near 100 Persons drowned in the adjacent Marshes or the River.



In the Harbour of *Yarmouth*, was a very great Fleet at that time of *Loaden Colliers*, *Russia Ships* and others, notwithstanding which, it happen'd that they did not sustain the same Damage in Proportion, like what happen'd in other Places ; because the Storm proving neither altogether so Violent, nor so long more Northward ; those Ships who could not ride it out in *Yarmouth Road*, went out to Sea to the Northward, where they found the Tempest not altogether so Violent ; and besides this, had the opportunity of Sheltering under the *High-Lands*, they having the Benefit of the Weather Shoar. At *Grimby*, not one Vessel was left in the Harbour, but were all blown out to Sea, and a Great Number lost. *Plimouth* Harbour felt the Disimal Effects of this Storm with a Vengeance ; but the greatest Loss there prov'd that of the *Light-house*, call'd the *Eddy-stone* at *Plimouth* ; all the Upper part whereof from the Gallery was blown down, and all the People in it perish'd, and among the rest, Mr. *Winstanly*, the Contriver thereof, whose Loss was extremely lamented ; There was a Model of this Noble Structure in Mr. *Winstanly's* House at *Littlebury* in *Essex*, which happen'd to be blown down and broken to pieces in the same Tempestuous Night. The first Effects of the Loss of the *Light-House* at *Plimouth*, fell upon a Homeward bound *Virginia* Ship soon after, which being ignorant of its being destroy'd by the Storm, was split upon the same Rock, where this Building stood, and had most of her Men drowned. It would require a Treatise alone to describe the Damages and Devastations occasioned during this Storm in the Harbour and Town of *Portsmouth*, where there was then a great Fleet of Men of War, Transport-ships, and other Vessels ready to Sail to the Westward : Many of these Ships being forc'd out to Sea, and never heard of more. At *Cowes* happen'd the same with the Merchant-Men at Anchor there ; Many Ships from the *Downs* were driven over to the Coast of *Holland*. At *Falmouth* 11 Ships were Stranded on the Shoar ; and to be short, *Portsmouth*, *Plimouth*, *Weymouth*, and most of the other Sea-Port Towns on those Coasts, look'd as if they had undergone the Fate of a most furious Bombardment.

'T would be endless to enter upon a further Account of the Losses sustain'd both by Sea and Land, scarce any place being exempted from feeling the Effects of this General Calamity ; it will suffice to say upon this Head, that this Storm prov'd the Total Destruction of 150 Sail of Ships, among which were of her Majesty's Navy, 4 third Rates, three of them lost on the *Goodwin Sands*, viz. The *Northumberland* and *Restauration*, in both which were near 650 Men. The *Sterling Castle*, only 70 Men saved out of 349. The *Resolution* cast away near *Pemsey*, but all the Men saved ; 4 fourth Rates, viz. The *Reserve* lost in *Yarmouth Roads*, had 237 Men drowned ; The *Mary*, on board which was Rear Admiral *Beaumont*, lost on the *Goodwin Sands*, 270 Men drowned, one Man saved by Swimming, besides the Captain and Purser who were ashore. The *Vigo* lost in *Holland*, but all her Company saved, except 4. The *Newcastle* drove from *Spithead*, and lost on the Coast of *Sussex*, only 24 Men saved out of 243 Men. The *Mortar* and *Portsmouth Bomb Vessels* were lost, the first on the Coast of *Portland*, the second in the Buoy of the *Nore* ; The *Eagle* and *Advice Boat* and the *Canterbury* Storeships : besides which one of her Majesty's Ships call'd the *York* was lost off of *Harwich*, 3 days before the Great Storm ; as for the

Loss



Loss of hir'd Ships, such as Tenders, Transports, and others hired into the Service, is scarce to be computed, divers of them being forced to Sea, and never heard of more.

In the midst of all these fatal Calamities and most dreadful Disasters, God Almighty was pleas'd to give many Peculiar Marks of his Great Mercy and Singular Providence; Among these the Deliverance which happen'd to Sir *Stafford Fairborn*, Vice-Admiral of the *Red* aboard Her Majesty's Ship the *Resolution*, a Second Rate of 96 Guns, well deserves the first place in these our Observations. This Ship being first then returned from the *Mediterranean*, lay at Anchor that night off of the *Long Sand Head* in the River *Thames*; and being droven about three of the Clock in the Morning, on the 27th of *November*, from her Anchor, upon the most dangerous Sand, call'd the *Galloper*, took in there such a vast Quantity of Water, that every body thought she must have sunk; 2 of the lower Gun-Deck Ports, being forc'd open by the Water; however after some time, being got off of this Shoal, and Day appearing, they were drove over to the Bank of *Flanders*, and thence along the Coast of *Holland* and *Frisland*, to the Mouth of the River *Elbe*. Here they continued till the 4th of *December* following, when a Violent Storm arising from the N. W. which drove them from their Anchors, they must have infallibly been lost (the Wind standing directly upon the Shoar) had not about 10 a Clock at Night, the Wind turn'd to the S. W. which giving them an opportunity to put to Sea, they were droven over the Coast of *Norway*, having neither Cables, nor Anchors, no Wood, nor Candles; no Beer, and scarce any other Provisions: Add to this, that the Men fatigu'd, first by the tedious *Streights* Voyage, and the Intolerable Fatigues of so long and Dreadful Tempests, fell sick every day, so that they were scarce able to Manage the Ship: In this distressed Condition, they at last got into the Harbour of *Gottenberg*, *December* 11th; but being in great Danger of being Frozen up there (which would have consumed most of the Men), they got with all possible Diligence thence, and from *Copenhagen*, what they wanted either of Provisions nor Naval Stores; and so setting Sail again *January* 3. prov'd very Instrumental in preserving 12 Ships loaden with Naval Stores for Her Majesty's Navy, from falling into the Hands of some *French* Privateers, that waited for their coming home. *January* 12th at night, they came once more to an Anchor off of the *Long-Sand Head*, where after having continued for some days, and rid out another most Violent Storm, they at last arriv'd safely to the *Buoy* of the *Nore*, having by the Hardships of the Tempest, lost 28 Men of the Ships Crew.

A Merchant Man riding in the *Downs*, after having lost all her Anchors, Cables, and Sails, and cut down her Masts, was droven thence to Sea, and carry'd by the Wind without any other guide to the Coast of *Norway*, where by the Assistance of a Pilot of that Country, they were Conducted and saved in a small Creek.

Another Vessel having in that fatal Tempest at 3 a Clock in the Morning, lost all her Anchors near *Chatham*, her Rother about 6, and besides sprung a great Leak. In this distressed Condition they drove 48 Hours, expecting nothing but present Death every Minute. About midnight the



Ship struck upon the Sands, where the Sea broke in upon them with so much Fury, that they were immediately in Danger of being swallowed up by the raging Waves in the very Ship; but within two Hours after, the Ship, without any other Help but God's Providence, got over the Sands, and was carry'd into a narrow Creek on the Coast of *Holland*, not far from *Hellevoet Sluice*, without any other Considerable Damage, either to the Ship or Men. The Water on the Sands over which they pass'd, in the midst of a very dark Night, was so shallow, that a Ship that was not of half her Bulk, durst never venture to pass it in the Day-time.

At *Smyre* in *Dorsetshire*, Mr. *Jacob Cole* the Minister of the Parish, was twice in Imminent Danger of being kill'd by two Great Stones, weighing 150 Pound weight each, one falling just behind him as he was going out of his House door, and the other brushing against his Elbow, as he was sitting by the Fire-side. At the same time a Widow Woman and a *Smith's* Wife with a little Child in her Arms, were scarce got out the Doors, naked without Shoes or Stockins, when the House fell in.

A Stack of Chimneys belonging to the Dwelling-house of Dr. *Gideon Harvey* in *St. Martin's Lane*, happening to be struck down upon the back part of the next House, wherein lived Mr. *Robert Richards* an Apothecary, and Capt. *Theodore Collier* with his Family died in the same. The Chimney piercing thro' at the Roofs and Floors, carried them quite to the Ground: A Foot Man who about a quarter of an Hour before, had removed himself out of the Back Garret into the Fore-garret, happily escaped all Danger; Capt. *Collier's* Child, the Nurse and her Child, and a Servant Maid which lay in a Room 2 Pair of Stairs, were found safe in the Kitchen, except the Capt's Child, which two Hours after was found unhurt in some Pieces of the Bed and Curtains, which being falln thro' two Floors, hung on some broken Rafters. Another Maid-Servant which lay up one Pair of Stairs in the same Room with the Captain and his Wife, being also carry'd into the Kitchen without any hurt, and crying for Help for her Master and Mistress, the last was in half an Hours time taken out of the Rubbish, without any other Hurt than a small Bruise. Mr. *Richards* and his Wife with 3 Neighbours, being in the Parlour, run out of Doors upon the first Noise; Mrs. *Richards* staying something longer than the rest, to pull her Child of about a Year old, out of the Cradle, the House fell, yet she escaped without any further Hurt than a small Bruise on her Foot, and the Child was soon after taken out of the Rubbish, without having received the least Harm.

In the Parish of *St. Mary Cray* in *Kent*, a Man, his Wife and Child, were just got out of the Bed, when then the House fell in upon it; And the Minister of *South-Ash* escaped so narrowly, that his Feet were hurt as he was getting out of his Bed.

Two Boys in the *Poultry*, lodging in the Garret, were by the Fall of a Chimney, which broke thro' the Floors, carried into the Cellar, without receiving the least Hurt.

A Water-man being asleep in the Cabbin of a Barge on the River *Thames*, was driven thro' *London-Bridge*, and the Barge carried without any Guide into the *Tower-Dock*, where she remain'd safe, the Man not being waken'd till Day-light.

Many



Many more Stupendious Relations might have been inserted of this kind, which for Brevity's sake, we thought fit to pass by in silence; these beforementioned being more than sufficient to convince the Reader, that, as this last most Dreadful, and I may say Unparalell'd Tempest, far surpass'd that mentioned by our Authors, in all its Circumstances, and in the vast variety of its Surprizing Events; so it remains doubtful, whether, every thing duly Consider'd, God Almighty did upon *this Great Occasion*, give us more Signal Proofs of his Justice or of his Mercy, during this Great and Universal Storm!

I will conclude with one most Remarkable Consequence of this Storm; This was an Earthquake, plainly perceiv'd by a good Number of Persons of unquestionable Credit and Judgment; especially in the County of *Lincoln* and the *East-riding of York-shire*, whereof several Authentick and Unquestionable Accounts are (among others) given by Mr. *Banks* Minister of *Hull*, and by the Minister of *Boston*.

## E I N I S.

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### *Post-script.*

*We thought it not improper to add unto this Treatise (as a Post-script) Mr. Lilly [the Dissenters ORACLE] his Predictions for the Year 1665. Which is as followeth.*

**A**ND it may be conjectured, that Men pretending Sanctity of Life, or several Citizens or Burgeses, or Persons inhabiting in Great Towns, vulgarly called *Sectaries*, viz. that some, or many of those, and Persons also of other Qualities or Callings, shall be busie in Consultation, to disturb the Publick Peace of those Parts or Countries where they habit: nay, their private Animosities shall be so foolishly great against their own Prince and Country, that they will as much as in them lies, rather assist, than offend the Nations Enemies; In plain terms, these are made manifest publickly,

*viz.*



*viz.* some of every quality before said, to be Traytors unto their own natural Prince, and for Bribes to betray those Trusts he may unhappily repose in their Custodies; or to do what Mischief they can by private Intelligence with the Enemy, purposely that they may Domineer in their own conceited Judgments. It follows, *Exercitium mendacii in latitudine hominum cum assensione mali vel injuriarum*: Men, *viz.* some men pretending unto Conscience or Religion, shall give themselves great latitude in Lying, or exercise Lying wholly in all Actions, with Assent or Consent, or well-liking those Evils they perpetrate thereby; so that we see many persons of Quality in several parts of the World, shall assume unto themselves a liberty of Lying, or allow themselves a Latitude of Jugling in their Speeches, Treaties, Articles, or the like, with Intention to commit Evil thereby, or to revenge pretended Injuries, by urging falsely, the like Injuries have been done unto him or them, their Prince, their Country, &c. If it be asked, *Quibus in terris*, where? or in what Part, or what Kingdom, Countries, &c. shall these things be Acted? Unto which we say; Every person who hath any particular Concernment either in the Angle of the figure of the Eclipse 1664. either Opposite, or in Quadrant unto the place Eclipsed, or in this, or these of 1665. or in the places or degrees Eclipsed, is one of those intended in the former Discourse; and also those Grandees, whether of Court or Courts, Cities or Towns, or otherwise in Command, &c. If they steer, or have the principal Management of the present Affairs of those Kingdoms, Countries Places by us nominated, are herein also concerned, and ought to be wary in their Actings, lest he or they be found Guilty, and in Conclusion, Cry *Miserere*, &c.

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